THE TABLE OF THE LORD:

WHEREOF,

1. THE VVHOLE SERVICE, IS THE LIVING BREAD.
2. THE GVESTS, ANY MAN.
3. THE MOVTH TO EATE, FAITH ONELY.

By GILBERT PRIMEROSE, *Doctour of Divinitie, one of his* Maiesties *Chaplaines in Ordinary, and Pastour of the French Church at* London.

LONDON,
Printed by *I. D.* for *Nicholas Bourne*, and are to be sold at his shop at the *Royall Exchange*.
1626.

A

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TABLE OF

THE LORD:

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1. THE WHOLE SERVICE, IS THE LIVING BREAD.

2. THE GUESTS, ARE MAN.

3. THE MOUTH TO EAT, FAITH ONELY.

8) GILBERT LAMIROUS, Doctor of Divinity, one of the Ministers of the French Church in London.

LONDON.
Printed by A. D. for Andrew Cornish, and are to be sold at his shop at the Bell in Pauls Churchyard.
1650.

TO THE RIGHT HONOVRABLE, Sir IAMES FOVLLERTON, First Gentleman of his MAIESTIES Bed-chamber, &c.

RIGHT HONOVRABLE,

SOoner shall the heaven be without stars, the stars without light, the fire without heat, the aire without moisture, the Sea without agitation, a faire meddow without grasse,

then the Church without the poisonous tares, and noysome weeds of hellish heresies, which springing vp with the wholesome and foule-feeding wheat the Lord Iesus hath sowed in the heavenly field of his Church, hast to smoother it, ere it grow to any beautiful and fruitfull perfection. For [a] *there must be heresies, that they which are approv'd may be made manifest.* Therefore, as God foretelling that [b] *foure hornes* should arise to scatter *Iudah, Israel,* and

[a] 1 Cor. 11.19.

[b] Zach. 1. 18.19. 20.21.

Ierusa-

Ierusalem, foretold also that he had appointed *foure Carpenters* to fray them, even so foreseing that by the ever-watching craft of the ever-waking divell, the venemous seed of deadly errors should grow with the good corne of the Gospell to choake it, he ordained diligent and faithfull [c] *Labourers* to weed and plucke them out by the roote.

These Labourers are the Pastours of the Church, who should be, not onely [d] *apt to teach*

[c] 1 Cor. 3. 9.

[d] 1 Tim. 3 2. διδακτικοὶ.

good and sound doctrine, but also [e] *apt to convince the gainesayers.* And certainely, if it be the dutie of all Christians, not onely [f] *to speake of the truth,* but also *to dispute for the truth*: How much more should the man of God, the Doctour of the Church be [g] *defender of the truth, and over-commer of errour:* Never was there in the Church greater need of both, then now that the *Whoore* of *Babylon* giues to the Kings and great men of the earth, great bowles of her

[e] Tit. 1. 9. Ελεγκτικοὶ.

[f] *Athenag. in legat. pro Christianis.* Περὶ ἀληθείας. Ὑπὲρ ἀληθείας.

[g] *Aug. de Doc. Christ. lib. 4. c. 4. Veritatis propugnator, & erroris expugnator.*

her phyltres to drinke, farre more dangerous then the waters of Æthiopia;

[i] *Quos si quis faucibus hausit,*
Aut furit, aut patitur mirum gravitate soporem.

[i] Ovid. 13. Metamorphos.

For assoone as they haue set that golden cup to their heads, they are possessed with a dizzinesse, and, as if they had drunke a worse Nepenthé then that which [k] Helena gaue to Telemachus, they forget their owne name of Christians, and never speake

[k] Homer. Odyss. lib. 4.

of Iesus Christ, but to seeke vnder a Herodian colour of worshipping him, to kill him againe in his members.

Of what pestilent herbes that loue-drinke is made, who knowes not? How all those that call themselues *Catholiques* are bewitched with it, who sees not? Where these mishapen and ougly plants, whose bane-giving liquor banishes the wisest men from their best wits, doe grow, who hath read in the seventeenth

chap-

chapter of the *Revelation* of *S. Iohn* what is written of the woman arrayed in purple & ſcarlet, of the golden cup in her hand full of abominations, and filthineſſe of her fornications, of the name written on her forehead in capitall Letters, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, of the blood of the Saints wherewith ſhe is drun-

ken

ken, of the beast with seaven heads she sits vpon, of many waters she rules over, and will not affirme boldly, that S. *Hierome* strayed not from the Truth, when he said it is [l] *Rupes Tarpeia*, the Towne builded on *seaven Mountaines*, *Rome*, even that *Rome* where in *Hieromes* dayes *was the true Church, the Trophies of the Apostles and Martyrs, the true confession of Christ*, and was then decaying, then beginning to be [m] *the habitation of devils, the hold of every foule Spirit, and*

[l] *Hieronym. ad Marcellinam viduam.*

[m] Rev. 18.

a cage of every vncleane and hatefull bird?

There is *the devils garden*, and *his Gardener* the man of sinne, the Sonne of perdition, whose emissaries runne abroad sowing every where the aconit of his most venemous doctrine, the only Marchandise these Mountebankes of the fourth vow fetch from that dungeon of infernal fiends, which being [n] *spiritually Sodom and Egypt*, hath nothing but faire shewes of rotten and stinking drugges, like

[n] Rev. 11. 8.

the

o Ioseph. de bello Iudaico. lib. 5 cap. 5. Δρεψαμένων δὲ χερσὶ, εἰς καπνὸν διαλύονται καὶ τέφραν.

p Odyss. lib. 4.

the o apples of Sodom, which at the first touching vanish away in smoake and ashes, and worse then *Egypt*,

p Τῇ πλείστα φέρει ζείδωρος ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

Aboũds in evill weeds, & hath few or no good hearbes. Of these loathsome and infectious hearbs, the best whereof is but Swines-grasse, at my attendance at Court in *Iuly* last, I laboured to grubbe vp with the hooke-weed of the word of GOD

that

that poysonous Toad-stoole, called *Transubstantiation*, the last and the foulest master-piece of work of the divels husbandry, and wherein he delights most, because it is most like vnto himselfe: For by it *Ceres* & *Bacchus* are worshipped vnder the name of Christ, poore Christians blind-folded by the *Corybantes* of *Babylon*, are holden in hand, that a round and thin crust of the breadth of a shilling is Christs owne selfe, as big, as tall, as perfect a

man

man as he was on the Crosse, that at the Masse they see him, that at Easter they eate with the mouths of their bodies his flesh, bones, blood, and whole body, that therefore they must worship that crust with the worship of *Latria* due to none but God: So he makes them the greatest, or at least as great idolaters as ever were in the world: This seemed so barbarous to the Ambassadours of *the Toupinambaults* in *Frãce* not long since, that al-

though they be the most barbarous people of the world, and eaters of mens flesh, yet to the naturall light that hath remained in their brutish minds, this went beyond all brutishness, that *reasonable men should eate that which they worship, or worship that which they eate*: And *certainely*, said they, *if Our God were as beneficiall to vs, as your Christ is to you, we would honour him the best we could, but we would not eate him.* And one of them made a *Proselyte*, by the Capuchin Friars

of

of *Paris*, being asked if he was now a good Christian, *Yes*, said he, *for every day for my breakefast I eate one of your Christs.*

What I then preached in two Sermons, both for the truth, & against this most abominable errour, I haue set down in this little Booke, which I dare to send abroad cloathed with the livery of your honourable & most worthy Name, that appearing to the common view with such a goodly face, it may be well-

comer

comer to the Readers, and as it ſhall pleaſe God to giue a bleſſing vnto it, helpe to recall and reclaime thoſe that goe a whooring with the works of their own hands, or at leaſt to direct ſuch of our owne, who deſirous to wind the ſpoole-fuls of writhed and intricate controverſies, for not having their ſences exerciſed in ſuch a wearifom and painefull labour, cannot finde the right ende of the thread, and being once entred in-

into the vnknowne crookes of that turning labyrinth, cannot goe thorow them without a more assured and infallible guide, then the thread of Ariadne.

Your Honour having as great acquaintance with all kinde of true learning, and namely with true divinitie, as many of the learnedest, I confesse this Booke can haue no such vse to you-ward. Neither was that my intentiõ when I honoured it with your worthy Name; My onely

ly desire being to make it a true and publicke witnesse that since that time you vouchsafed me the honour of your loue, I could consider, considering know, knowing acknowledg, acknowledging reverence your manifold & rare gifts, quite voide of all ostentatiõ, which the holy Ghost, as most precious stones, hath set in a heart of true godlinesse, and which as they haue beene the happy and godly directours of our then most

hope-

hopefull Prince, so are they now the true and faithfull Counsellours of our maiesticall, heroicall, and religious King, who so long as his royall eares shall hang at the wise tongs of so moderate & godly Senatours, neither shall the distressed Church want protection, nor his Subiects iustice in him, nor he blesse-bringing prayers and true obedience in them.

If any say a greater worke was due to so excellent a personage;

your Honour will answere for me, that [q] *not great, but good things are best*; that good is this little worke in the matter, that it is handled, although not exquisitly in words, yet soundly. Moreover, I answer for my selfe, that by your meanes I came to the Kings knowledge, and by your recommendation was named by his Maiesty to be one of his Chaplaines: Therefore to you are due the first fruits of that harvest, which such as they are

q *Demost.* οὐ τὸ μέγα εὖ, ἀλλὰ τὸ εὖ μέγα.

I consecrate to your *Honour*, and my selfe to the continuance of your favour, offering my hearty prayers to *God* for the increasing of his mercifull & favourable blessings on your graue and old age, *on your right religious and honourable Lady*, and all her most noble and godly Family, till they come to their ful measure in *Iesus Christ*, in whom I remaine for ever,

Your Honours most humble and affectionate seruant,

G. PRIMEROSE.

Of the living Bread which came downe from Heaven.

Preached at *Whitehall* to the KINGS house on the Communion day the 3. of *Iuly*. 1625.

IOHN. VI.

51. *I am the living Bread which came downe from Heaven.*

FIRST CHAPTER.

I. *The whole Christian Religion may be reduced to two heads: The first, concerning the Saviour: The second, concerning them which are saved. God alone teacheth the one and the other.*

II. *By his Sonne Iesus Christ.*

III. *Who setteth downe these two Heads in this Verse.*

IV. *Foure parts of the first part of this Verse.*

ALL the Christian Religion may be reduced to two heads; The first

is concerning the Saviour of the world: The second is concerning them which are saved: It is written in the third *Psalme*, that [a] *Salvation is the Lords*: Salvation is the Lords gift; Salvation is the Lords worke; Salvation is the Lord himselfe. Who then can more truely, Who can more clearly speake of salvatiō, and of those which are saved, then the Lord who is the salvation of all them which are saved? As we cannot see the Sunne but by the light of the Sunne; so we cannot know God, nor the salvation which is of GOD, but by the revelatiō of God, *him whose light we see light*. And [b] *who teacheth like him*? [c] The sonnes of men may be deceived in that which they know,

a Psal. 3. 8.

b Psal. 36. 9.

c Iob. 36. 22.

know, by reason of their ignorance: or deceive by that which they teach, and like unto the wild-fire, called by the Latines *Ignis fatuus*, lead many a man into the quagmires, pits, and gulfes of eternall perdition, by reason of their vanitie: For [d] *all men are lyers*. But God cannot be deceived in that which he knoweth, because he is *All-wise*: Nor deceive in that which he teacheth, because he is *All-good*. He is alwayes true: True in his knowledge, true in his teaching.

d Psal. 116. 11.

He teacheth vs by his Son: His Sonne who is *his Word*: Not [f] *a vocall* Word formed by the tongue, nor a sound in the aire, beating the eares: For *hee was in the beginning* before there was aire or

I.

e Joh. 1. 1.

f Ignat. epist. ad Magnesian. Λόγος οὐ ῥητός, ἀλλ' οὐσιώδης.

cares: But a substantiall word, but Gods own mind, [g] called the Sonne, *because he is of the Father*: and the Wisedome and word, *because he is in the Father*: because also God hath from the beginning revealed his Word to the Church by him [h]. *For no man hath seene God at any time: The onely begotten Sonne, which is in the bosome of the Father, he hath declared him*: He he onely [i] *is the way, the truth, and the life: The way* wherein, *The truth* whereby, *The life* whervnto we walke. And as *Bernard* saith; [k] *The way without errour, the truth without falsehood, the life without death.* Even [l] *the true God, and eternall life: The true God*, and therefore our Saviour: *Eternall life*, and therefore our sal-

g Cyril. l. 1. Thesaurie. c. 5 Quia ex ipso est filius vocatur: quia vero in ipso, sapientia & verbum.

h Ioh. 1. 18.

i Ioh. 14. 16

k Bernard. de cœna domini. serm. 7. Ego sum via sine errore, veritas sine falsitate, vita sine morte.

l 1 Ioh. 5. 20.

salvation. Wherefore let vs now and for ever listen vnto Christ, who best of all can tell vs who is the Author, who the giver, who the Prince of eternall life: As likewise which be they on whom this most wonderfull gift, this blessed and precious iewell is vouchsafed: For *[m]he that is of the earth, is earthly, and speaketh of the earth: He that cometh from heaven is above all: and what he hath seene and heard, that he testifieth*, and *[n] his record is true.*

[m] Ioh. 3. 32. 33.

[n] Ioh. 8. 14.

III.

As in all this Chapter most largely; so in this verse of the Chapter summarily and succinctly, he beareth Record both of the Saviour, and of them which are saved. Concerning the Savior he saith; *I am the living bread, which*

VI

came downe from heaven. Concerning them which are saved he saith also in the second part of this Verse, *If any man eate of this bread, he shall liue for ever.* The one and the other are vttered in Metaphoricall words, or in two similitudes contracted each of them to one word: The sence of the first is that which God said vnto Christ by the Prophet *Isaiah*, *I will giue thee for a light to the Gentiles, that thou mayest be my saluation vnto the end of the world.* The sence of the second is set downe in this same Chapter, *vers.* 47. where Christ saith; *He that beleeueth on me hath euerlasting life.*

IV. The first part of the verse, is the foundation wherevpon,

o Isa. 49. 6.

on, with the assistance of the Spirit of God I am to build this exhortatiō, considering in it, first, *the subiect* of this enunciation, *I am the living bread*, and next, *the attribute* thereof. *The subiect* is Christ, in the Word. I. *The attribute*, is *the living bread which came downe from heaven*. These two are coupled together by the coupling word, *Am*: But because this division will seeme too scholasticall and harsh to popular & vnlearned eares, we shall follow the words of the Text, and dividing them into foure parts consider, 1. To whom Christ doth ascribe this glory to be the living bread: Even to his owne selfe, saying, *I am*. 2. Why he calleth himselfe *bread*: for he saith, *I am bread*.

3. The excellency and vse of this bread, in that he calleth it *living*, I am, saith he, *the living bread.* 4. The spring from whence this excellency doth flow; in the words following, *which came downe from heaven.* Let vs then begin, and our beginning and
p Psal. 115. 8. p *helpe be in the Name of the Lord, who made heaven and earth.*

SECOND CHAPTER.

I. *Christ sheweth that he alone is the living bread which came downe from heaven.*

II. *In all matters of faith and of manners, arguments taken from the Scriptures negatiuely are necessary.*

III. *An easie way how to answere to the Sophisticall inter-*

rogations of the Iesuits concerning the Scriptures.

IV. *Angels and Saints are no part of the living bread.* Exhortation.

WHEN wee speake of titles of dignities, or of any excellent qualitie, it is necessary to know before all things the persons which are capable of them, and to whom they belong. Because all persons are not capable of all titles, and all dignities are not fit for all. For all men are not of one sise: yea as one little diamond is more to be valued then a thousand big stones; So one man is often more to be esteemed then ten thousand others, as *Davids* Captaines said vnto

q 2 Sam. 18 3.

r ff. lib. 1. Tit. 5. de statu hominum. l. 2. Cum igitur. Instit. lib 1. Tit. 2. de iure nat. Gent. & Civili. §. vlt. Parum est ius nosse, si persona, quarum causa constitutum est, ignorentur.

him, q *Thou art worth ten thousand of vs.* For this cause r in the civill Law the first question is of the sufficiency and abilitie of the persons, the next is of their rights, prerogatives, & other things which they challenge and take vpon them: It is so in Divinitie, and particularly in this part thereof concerning the Saviour of the world. The *Iewes* desiring that Christ would feed them more delicately then he had done, alleged vnto him *vers.* 31. the example of *Moses*, saying, that *he gave to their Fathers bread from heaven to eate.* Whereupon taking a new occasiõ to speake to them of a more excellent bread, he answered, *vers.* 32. *Verily, verily, I say vnto you,*

Moses

Moses gaue you not that bread from heaven: But my Father giueth you the true bread from heaven. Moses is excluded as insufficient to giue from heaven the bread of heaven. And the Father alone is adorned with that glory. For who can giue the bread of heaven but the Father of lights which is in heaven? 2. He describeth vnto them the excellency and vertue of that bread, saying, *vers.* 33. *for the bread of God is he which commeth downe from heaven, and giueth life vnto the world.* See the excellencie of it: *It is come downe from heaven:* See the vertue and vse of it, *It giueth life vnto the world.* 3. He telleth them who is that bread; and claiming that glory to himselfe, professed

fessed, *vers.35. I am the bread of life.* Then the *Iewes*, forgetting the miracle of the five loaues and of the two fishes, *murmured at him, because he said, I am the bread which came downe from heauen.* vers.41. But he notwithstanding their murmuring giueth glory to God, and seeking to overcome their obstinacie and stubbornenesse, affirmeth againe, *Verse* 48. *I am that bread of life*, and againe, *Vers.* 51. in this Text, *I am the liuing bread which came downe from heaven*, and so often in the verses following. That as *Ioseph* said, that *the dreame was doubled vnto Pharao twise, because the thing was established by God, and God would shortly bring it to passe*; so from this frequent repeti-

§ Gen. 41. 32.

tion

tion we may conclude, that Christ indeed is the living bread, that he alone & none other with him, none other besides him is that bread. Yea, although he had said but once, *I am the liuing bread*, this conclusion would be true. For no such thing is said of any other. Not of Cherubims, of Seraphims, of Thrones, of Dominions, of Principalities, of Powers, of Angels. Not of the Virgin *Mary*, not of *Peter*, not of *Paul*, not of any other Apostle. Not of any Martyr, not of any Saint. As when God said to his people, [t] *I am God, euen thy God*, the sence is; I am God, and besides me there is no other God: I am thy God, and thou hast no other God but me. So when Christ

t Psal. 50.7.

Christ saith, *I am the living bread,* [u] *it is manifest,* saith Cyrillus, *that no other bread, no other food, saue the Sonne of God, is appointed to reasonable and intellectuall creatures: He is the true Manna: He is the bread from heaven, which God the Father giueth to all reasonable creatures.*

u Cyrill. in Ioh. lib. 3. cap. 34. Perspicuum esse arbitror, non aliumpanem, neque aliud alimentum præter filium dei rationalibus intellectualibusque substantijs propositam esse: Ipse est Manna verum: Ipse inquam est panis de cœlo qui omni rationali creaturæ a Deo Patre præbetur.

II. WHAT? Can an argument framed from authoritie negatiuely be currant & good? From the authoritie of men it cannot, because neither doe they know all things, neither doe they speake alwayes according to their knowledge: From the authoritie of God reuealed in the Scripture it is good in all things

things belonging to faith and manners. Because, as S. x *Austin* saith, *in that which is clearly set downe in the Scripture, are to be found all these things which concerne faith and manners.* This is manifest by these words of God to his people. *Deut.* 12. 32. *Whatsoever I command you observe to doe it: Thou shalt not adde thereto, nor diminish from it.* Whatsoever things God commanded, those *Moses* writ in a booke, y *vntill they were finished*: And of that booke *Moses* said, z *Cursed is every one that continueth not in all things which are written in the book of the Law to doe them.*

Vpon this ground God condemned whatsoever his people did vndertake besides

x *August. de Doctr. Christiana. lib. 2. cap. 9. In ijs quæ apertè in Scriptura posita sunt, inuenuntur illa omnia quæ continẽt fidem moresque viuendi.*

y Deut. 31. 24.

z Deut. 27. 26. Gal. 3. 10.

sides his Word in things belonging to his service: *David* having a purpose to build an house to God, *Nathan* approved it, but God said vnto him, [b] *Wheresoeuer I haue walked with all Israel, spake I a word to any of the Iudges of Israel, saying, Why haue yee not built me an house of Cedars?* All things amongst that people were [c] *types* and *shadowes* of good things to come. The Temple was to be [d] a type of Christ, as [e] *the Tabernacle* was. Who then in the house of God was to be so bold as to establish a figure of the things of God, a type of the Sonne of God, without speciall command and direction from God?

When the people did set vp such Will-worship, did not

b 1. Chron. 17. 6.

c 1. Cor. 10. 11. Heb. 10. 1.

d Ioh. 2. 19. 21.

e Heb. 9. 11 12.

not God hew it downe with this sharpe and heavie Axe, [f] *Who hath required this at your hand?* When the *Iewes* through a most fervent zeale vnto God built the high places of *Tophet*, to offer vp their sonnes and their daughters to God in a burnt sacrifice, this was a good reason to God, why such places should be throwne downe, and that vnnaturall devotion abolished, that [g] *he commanded not any such thing, neither came it into his heart.* Commanded it not, I say, in the booke of the Law: [h] *For the things which are not contained in the booke of the Law, we should not so much as know them,* saith S. *Hilarie.*

For this cause the Apostle after he had declared to the Church

f Esa. 1. 12.

g Iere. 7. 31.

h Hil. in Ps. 132. *Quæ in libro legis nõ continentur, ea nec nosse debemus.*

i Act.20.27 Church [i] *all the counsel of God*,
k Act.26.22 averred that [k] *he had taught none other things then those which the Prophets and Moses did say should come*, and therefore condemned all [l] *Will-worship*, though it had a faire shew *of wisdome and humility*.
l Col.2.23.
Thus cõparing Christ with
m Heb.1.5. the Angels, he asketh, [m] *Vnto which of the Angels said he at any time, Thou art my Sonne, This day haue I begotten thee?*
13. And againe, *To which of the Angels said he at any time: Sit on my right hand, vntil I make thine enemies thy footstoole?* Reasoning not onely *affirmatiuely* for Christ, and proving that he is the Sonne of God, and sitteth at his right hand, because the Scripture hath said it; but also *negatiuely* against the Angels, &

pro-

proving that no such glory belongeth vnto them, because the Scripture saith not any such thing of them. This is a perpetuall & most forcible manner of reasoning in all substantial points of Religion. God hath said it in the Scriptures, therfore we must beleeue it: God hath spoken nothing of it: Therfore we should not beleeue it.

n *The holy Scripture is the mistresse of vertue, and of true faith*, which are the substantiall points of our Religion. For circumstances of time, place, and persons, haue all this generall rule: o *Let all things be done decently and in order*, the particulars whereof are committed to the wisdome of the Church.

n *Athanas. in epist. ad Marcellinum de interpret. Psal. Diuina Scriptura est magistra virtutis & veræ fidei.*

o 1 Cor. 14. 30.

III. OBSERVE this well against Papists, who are now taught by Iesuites to aske of you, Doe ye not beleeue that Purgatorie is a fable, that the body of Christ is not in the Eucharist, that the Masse is not a propitiatorie sacrifice, that it is not lawfull to pray to the Saints which are in heaven, that the Pope is not the head of the Church, that there are but two Sacramẽts? If ye answer that ye beleeue so, they intangle you with new questions, asking where is it written, There is no Purgatorie, The Masse is not a propitiatorie sacrifice, &c? For the obiect of your faith is not the written Word of God: Neither doe ye, or should ye beleeue that wherof God hath not spoken.

If

If then God hath not said that there is no Purgatorie, how can yee say yee beleeue that there is none? So they fetter you with sophisticall interrogations, and make you to confesse against your owne profession, that ye beleeue many things which are not written in the holy Scriptures.

Therefore ye must answer farre other-wayes, and say, What God hath said in the Scriptures, that I beleeue: What he hath not said, that I beleeue not. p *There is no word to be beleeved after the word of Moses, after the word of the Prophets, much more after the word of Iesus Christ, and of his Apostles.* God hath not said, that there is no Purgatorie, that the Masse is

p *Orig. in Esa cap. 8. homil. 12. Non est verbum post verbum Mosi, post verbum Prophetarum, multo magis post verbum Iesu Christi, & Apostolorum eius.*

a propitiatorie sacrifice, than the Pope is the head of the Church: Therefore I will not say, *I beleeue such things are not*: But contrariwise, *I dare not beleeue such things are*: For where God hath not a mouth to speake, I haue not an eare to heare, nor a heart to beleeue, nor a tongue to confesse: What he hath not said in things belonging to the saluation of my soule, my soule hath nothing to do with it.

IV. As In this matter which we haue in hand, I beleeue that Iesus Christ *is the living bread which came downe from heaven*, because the Scripture saith so: I beleeue not that the Saints are this bread; I beleeue not that they are the least crumme of it.

it. For where the Scripture is dumbe, who shall accuse me if I be deafe? Where there is no word, can I habe any faith, seeing *q faith is by hearing, and hearing by the Word of God*?

q Rom. 10. 17.

As S. *Iohn* the Evangelist said of S. *Iohn* the Baptist, *r He was not that light, but was sent to beare witnesse of that light*, and as S. *Paul* said of *David*, that *s in his owne age he served the will of God*: So may we say of all the Saints that are now in heaven: They were not that bread, but they did eate of that bread: They were sent to beare witnesse of that bread, but they were no part of that bread. In their age they served the counsell of God, beleeving, preaching, confessing

r Ioh. 1. 8.

s Act. 13. 36

sing that Christ Christ onely is the living bread. If any man ascribe more vnto them then this, [z] he bringeth strange fire to the Altar of God, which God commanded him not, and the fire of heaven shall devoure him, as it did [w] *Nadab* and *Abihu*. And to such a man yee must say with *Tertullian*, [x] *I receiue not that which thou bringest of thine owne inuention besides the Scripture.*

Yea as S. *Iohn* when he was in the world, being asked who he was, confessed, saying, [y] *I am not the Christ, I am sent before him.* So the blessed soules which are now in heaven, if they were asked, Who they are, would answere, We are not the living bread, we are not Saviours: We are come

z Iren. lib. 4. cap. 43.

w Leuit. 10. 1. 2.

x Tertull. de Carne Christi. cap. 7. Non recipio quod extra Scripturam de tuo infers.

y Ioh. 1. 20. Ioh. 3. 28.

come after the Saviour, and are saved by him: And as S. *Iohn* to draw away mens eyes from gazing vpon him, pointed out *Iesus* vnto them, and said, [a] *Behold the Lambe of God which taketh away the sin of the world*: So they would point at Christ sitting at the right hand of the Father, and say, Behold the living bread, Behold the Saviour of the world: And taking their harpes in their hands, would joyntly fall downe before the Lambe, and sing to his glory the new song, which I exhort you all to sing vnto him in your hearts for conclusion of this first part of my Text, [b] *Thou art worthy, O Lord, to receiue glory, and honour, and power*: [c] *For thou wast slaine, and hast redeemed*

a Ioh. 1. 29.

b Rev. 4. 11.

c Rev. 5. 8. 9. 10. 11.

vs to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made vs vnto our God Kings and Priests.

THIRD CHAPTER.

I. *Bread in the Scripture hath divers significations.*
II. *In all these significations Christ is our bread.*
III. *Similitudes most frequent in the Scripture.*
IV. *Christ did delight in similitudes.*
V. *The occasion which moved him to call himselfe Bread.*
VI. *Exhortation to an earnest desire of this Bread.*

1. IT is then Christ Christ alone to whom the Scripture beareth Record that he is *the living bread*: We are

now to ſearch in the ſecond part of this Diſcourſe the cauſes why he called himſelfe *bread*. For in all Metaphores which are Epitomes and Abridgements of Similitudes, we muſt not ſo much regard whence they are taken, (as thoſe doe which tie their cares to the leaues of the words) as dig with our minds into the root of the reaſon wherefore they are vſed.

Bread in the Scripture hath divers literall ſignifications. When *David* ſaith, that [d] *God bringeth forth bread out of the earth, and wine that maketh glad the heart of man*, it is taken in a vulgar ſence, which is common to all languages, & ſo is it taken in the words of the inſtitutiõ of the Lords

d. Pſal. 104. 14. 15.

Supper. Wherein it is said, that *Iesus tooke bread.* When *Elisha* counselled the King of *Israel* to *set bread and water* before the Armie of the King of *Syria*, *bread* is taken for meate without drinke. When *Iacob* called his brethren *to eate bread, and they did eat bread*, he called them to a feast wherein there was both meate and drinke, and both are signified by the word *Bread*: When *Salomon* prayed to God *to feed him with bread conuenient for him*: When he saith, that *the vertuous woman, is like the marchants ship, shee bringeth her bread from a farre off*: When *Christ* hath taught vs to pray, *Giue vs this day our daily bread*, bread signifieth all things needfull for the sustenance of

e Mat. 26. 26.
f 2 King. 6. 22.
g Gen. 31. 54.
h Prō. 30. 8.
i Pro. 31. 14.

of this our mortall life.

II. THAT which bread in all these literall sences is to our bodies, the same in a spiritu-all sence is Iesus Christ vnto our soules. The *Iewes* magnified much the *Manna* which *Moses* gaue to their Fathers in the Desert. But although it was bread, it was not drink vnto them, els they had not murmured for want of water. But Christ is both meate and drinke. k *I am*, saith he, *the bread of life: He that commeth to me shall never hunger.* Ye see that he is meate: *And he that beleeveth in me shall never thirst.* Ye see also that he is drinke: He is bread both to be eaten & to be drunke.

k Ioh. 6. 35.

The inhabitants of the *Maldivian Ilets*, cracke much of a tree growing every

where amongst them, called [l] *Coco*, the onely fruit wherof furnishes vnto them bread, wine, oyle, vinegar, sugar, butter, to feed them deliciously, physicke to heale their diseases, Hemp to make Cables and Sayles for Shippes, Lint to make cloths to cover their nakednesse: And the tree it selfe hath all the vses that any other tree can haue for fewell, or for tymberworke. [m] One who did liue many yeares in those Isles, writeth that he saw a Shippe of two hundreth tunnes, whereof all the tymber and nayles were of that tree, all the Cables and Sayles were of the outward skin of the fruit thereof, and the whole load was of the butter, sugar, vinegar, wine, oyle, & other com-

l *Theuet. Cosmograph. 12 booke, chap. 21. Gomarra. 3. booke, chap. 94.*

m *Peyrard in his nauigations 2. booke.*

cōmodities which that fruit doth afford. And indeed it is a most wonderfull tree, but not to be matched with [n] *the tree of life which is in the middest of the Paradise of God*, with our Lord Iesus Christ, who is all that & more then all that to our soules: He is here in my Text the whole and intire food of our hungry and dryed vp soules: He is not onely [o] *the Physick*, but also [p] *the Physition* of our sicke and languishing consciences. He is [q] *the garment* wherewith our nakednesse is covered, and our persons are graced: He is [r] *the foundation* [s] *and chiefe corner stone*, wherevpon we are built. He is [t] *the Vine* whereof we are the branches: [u] *The head* wherof we are the members.

n Rev. 22. 7.
o Esa. 53. 5.
p Esa. 61. 1. Mat. 9. 12.
q Rom. 13. 14.
r 1. Cor. 3. 11.
s Eph. 2. 20.
t Ion. 15. 1.
u Eph. 4. 15.

[x] *The husband* who hath betrothed vs: [y] *The suretie* who hath answered for vs: [z] *The ransom* which hath redeemed vs: [b] *The water* which cleanseth and [c] refresheth vs: [d] *The true light*, [e] *the Sunne of righteousnesse*, which *inlightneth vs*, and bringeth vnto vs *healing in his wings*. He is *the Prophet* who teacheth salvation: *The high Priest* which hath merited it: *The King* sitting at the right hand of the Father, who keepeth it in heaven, and will giue it vnto vs.

In materiall things this is one thing, that is another: And ye seeke this thing in one place, that in another. In spirituall things it is not so: We haue all things in Christ, & Christ is all things vnto

[x] Ose. 2. 19. Eph. 5. 25.
[y] Heb. 7. 22
[z] 1 Tim. 2. 6
[b] Zach. 13. 1
[c] Ioh. 4. 10.
[d] Ioh. 1. 9.
[e] Mal. 4. 5.

vnto vs: [f] *Father, mother, pedagogue, health, peace, loue, the daily bread of the reasonable soule, and all in all.* In a word, he is saluation it selfe: [g] *For of God he is made vnto vs wisdome, and righteousnesse, and sanctification, and redemption.* For this cause he is called *Bread.*

f Clemens Pædag. lib. 1. cap. 6. Cusan. Excitat. lib. 6. ex serm. Respice Domine.

g 1 Cor. 1. 30.

III.

HERE some aske why Iesus Christ did vse such Metaphoricall words of *bread*, & of *eating*, seeing he might haue said in proper & cleare tearmes, that [h] *he is the author of eternall saluation vnto all them that obey him*, as the Apostle calleth him in the Epistle to the *Hebrewes*?

h Heb. 5. 9.

I answere first, O man wilt thou teach the Word and Wisdome of God to speake? [i] *Who hath made mans mouth?*

i Exod. 4. 11.

Or who maketh the dumbe or deafe, the seeing or the blind? Is it not I, saith the Lord? And wilt thou, to render him like for like, make his mouth?

Secondly, I say that of all words those are most cleare and easie to be vnderstood, which haue greatest conformitie with our affections & desires. For which cause *God* framing his stile to our capacity, by similitudes of worldly things which are most esteemed and affected of vs, leadeth vs from the lower parts of the earth far aboue all the visible heavens, from carnall and sensuall imaginations to spirituall and godly meditations, from the vaine cõceit which we haue of our owne worthinesse, to hungring and thirsting after his

his righteousnesse? Neither did he fetch such similitudes from a farre off, but *e re nata*, as his servants did light on such or such things, he maketh allusion vnto them, and by them instructeth his people in the knowledge of the mysteries of the Kingdome of Heaven. Because men prise gold aboue all mettall, and value precious stones at an high rate, he saith that he k *will lay the foundations of his Church with precious stones, make her gates of pearles, her wals of iasper, her streets of pure gold.* Because the *Iewes* were much given to bodily exercise, and to renting their clothes in the dayes of their fasting, he speaketh vnto them of a spirituall fasting, which he calleth l *the loosing of*

k Esa. 54. 11 Rev. 21. 18.

l Esa. 58. 6.

of the bands of wickednesse, &c. and [m] *the renting their hearts.* Because also they were ever bragging that they were *Iewes*, and had *the Circumcision*, the Apostle teacheth them that the true *Iew* [n] *whose praise is not of men, but of God, is one inwardly*, that the true Circumcision is *that of the heart, in the Spirit*, that all true Christians [o] *are the Circumcision.*

m Ioel. 2. 11

n Rom. 2. 28. 29.

o Phil. 3. 3.

IV. CHRIST, by whose Spirit the Prophets and Apostles spake, did delight in such similitudes: He exhorteth those which are addicted to gathering of perishable and momentarie treasures, [p] *to lay up for themselves treasures in heaven.* To them wch told him when he was preaching, that [q] *his mother*

p Mat. 6. 20.

q Mat. 10. 47. 50.

and

and brethren desired to speake with him, he answered, *whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother*: When *the woman of Samaria* which was drawing water had said vnto him, [r] *How is it, that thou being a Iew askest drinke of me which am a woman of Samaria?* He tooke occasion of her speech to call his doctrine, his grace, his owne selfe, *the living water, whereof whosoever drinketh shall never thirst*: and by such speeches he brought her to the spiritual drinking of the water of grace, whereof the well-spring is in heaven. When his Disciples prayed him to take some meate, he refused saying, [s] *My meate is to doe the will*

r Ioh. 4. 9. 10. 14.

s Ioh. 4. 34

will of him that sent me, and to finish his worke. In the last day of the feast of Tabernacles, seeing the people very busie about drawing of water, and powring of it out before the Lord, as if that had beene the principall part of Gods seruice, he stood, and cryed,

t Ioh. 7. 37. 38. 39. t *If any man thirst let him come to me, and drinke: He that beleeueth in me, as the Scripture hath said, out of his belly shall flow rivers of liuing water: This spake he of the Spirit which they that beleeue in him should receiue.*

V. After the same manner, perceiving that those fiue thousand men which he had miraculously fed and filled with fiue loaues and two small fishes, were come to make him a King, not for a-

ny

ny true loue vnto him, but onely because they had bin fed by him, and had conceiued a new hope, that following such a wonderfull King, meate should never be wanting to their bellies, yea that he would make bread to raine downe vpon them, as *Moses* did vpon their fathers in the Wildernesse, he by diversion speaketh to them of a farre more excellent bread, which he would giue them; even of the true bread which came downe from heaven, and endureth vnto everlasting life, & exhorteth them to labour for it: Shewing in all the Chapter, and particularly in this verse, that he is that bread, and that the onely meane to labour for it, is to beleeue in him.

If

If he had clothed them miraculously, as miraculously he had fed them, and if they had followed him thervpon to make him King, he would vndoubtedly adviſed them to labour for the raiments which wax never old, and ſaid that he is that raiment. As indeed the holy Apoſtle will haue vs to beleeue that Christ is our garment, when he ſaith, that u *as many as haue beene baptized into Christ, haue put on Christ*, and exhorteth vs x *to put on the Lord Ieſus Christ*. Which no man that is not witleſſe or beſides himſelfe, will take literally, neither alſo any of the other ſimilitudes whereof there is great plenty in the Scripture, and I haue related ſome few. Let then Papiſts

u Gal. 3. 27

x Ro. 13. 14

pists tell vs, Why the words of this Chapter should be taken in a literall sence, which they shall never be able to doe.

IV.

BVT to leaue Papists, let vs, who are to communicate this morning to the blessed seales of this doctrine, weigh in our minds how Christ *per allegoriam necessariorum pabulorum*, by the allegory of necessary food, as [y] *Tertullian* speaketh, withdrawetn the thoughts of his followers from the outward to the inward man, from the flesh to the Spirit, from the food of the body to the food of the soule, [a] *that, if it be possible, these which are fed may be fed*

y *Tertull. de Resurrect. Carnis. cap. 37.*

a *Aug in Ioh. tract. 25. Ille post miraculi Sacramentum, & sermonem infert, vt si fieri potest qui pasti sunt pascantur, & quorum satiauit panibus ventres, saties & sermonibus mentes; sed si capiunt: Et si non capiunt, sumatur quod non capiunt, ne fragmenta pereant.*

againe,

againe, and as he had filled their bellies with bread, he may also fill their minds with his speeches: But if they take them: And if they take them not, as indeed they tooke them not, *i.e.* they vnderstood them not, *let vs take them, least the fragments perish*, as we are exhorted by S. *Austin*.

Let vs, I say, now, even now ponder with our selues that although we doe eate and drinke to maintaine this mortall and ever-dying life, and that this is the end of meate and drinke; yet the preserving of this life should not be our principall care. Doe ye not all know, [b] that *meates are for the belly, and the belly for meats, but God shall destroy both it, and them?* And therefore ye should all sigh and

b 1. Cor. 6. 13.

and groane for a better life, not of the body, but of the soule, not of this world, but of the world to come. Wherfore listen, I pray you, to the Sonne of God, who assureth you both by his word which now I preach vnto you, and by his Sacrament which after this Sermon shall be given vnto you, that he is the blessed bread of that blessed life, for you, and vnto you. Come then, come to the Table of the Lord, thanking him that he vouchsafeth to be your bread, and crying vnto him with a more religious and holy desire then the *Iewes* did, [c] *Lord, evermore give vs this bread.*

[c] Ioh. 6. 34.

FOVRTH

FOVRTH CHAPTER.

I. *The excellency of this bread, shewed by the Greek word* Ζῶν, *which signifieth both living and quickening.*

II. *And therefore is well translated both wayes.*

III. *Christ as he is Mediator is living in himselfe, & quickening vnto vs.*

IV. *This bread is wonderfull aboue all other bread.*

V. *Exhortation to labour for this bread.*

I. THIS desire will increase, and like a woman with childe, we will more and more long after this bread, if we know more clearely and fully *the excellent vertue and vse* of it, set down in the word *living*.

For

For Christ saith, *I am the living bread*, according to our translation: Or according to the Latin translation of [d] *Beza*, and [e] the French translation, *I am the quickning bread*. The *Iesuites* of *France* barke most spightfully against this last translation, saying that the Greeke word ζῶν in all Greeke Authors signifieth *liuing*, and is never taken from *quickening*. But as we say in a common Proverbe, *The dog that barkes much, bites but little*.

For to discover to you their impudency, both in affirming too boldly that which they know not, and in denying shamelesly that which they know. 1. The Greeke word hath both significations in the Septuagint Interpre-

d *Ego sum panis vivificus.*
e *Ie suis le pain vivifiant.*
f *Cotton au plagiaire de Geneve.*

preters, whose words the Evangelists and Apostles follow, when ye reade in the booke of the *Psalmes*; [g] *The Lord will keepe him alive*; [h] *Thy word hath quickned me*; [i] *quicken me after thy loving kindnesse*; *quicken me in thy righteousnesse*; [k] *quicken me, O Lord for thy Names sake*; and other such like places, the Greeke word is the same which is in this Text.

g Psal. 41. 2. Καὶ ζήσαι αὐτόν.
h Psal. 119. 50. Ἐζωόν με.
i Ver. 40. 48
k Psal. 134. 11. Ζώσόν με.

2. The words preceeding and following doe shew that *living* signifieth *quickening*. In the 33. verse he saith, *The bread of God is he which commeth downe from heaven, and giveth life unto the world*. In the 35 verse he saith, *I am the bread of life*: He is so called, saith [l] *Tolet*, *because he maketh others to live*. The words following

l Toler. 161. Dicitur panis vita quia alios viuere facit.

lowing, *He that commeth to me shall never hunger, and he that beleeveth in me shall never thirst*, are an evident proofe that it is so. In my Text he saith, *I am the living bread which came down from heaven*, and addeth in the second part of the verse, *If any man eate of this bread he shall live for ever*, calling this bread, *Living*, because it maketh them that eate it live for ever. In the 57. verse, He saith in the same sence, *He that eateth me, even he shall live by me*.

3. Many Roman Doctors, *Thomas Aquinas*, and *Ferus*, two learned Monkes; *Iansenius*, *Emmanuel Sa*, *Maldonat*, *Tolet*, Iesuits, writ vpon this Text, that [m] *Living* is put for *Quickening*.

m *Pro vivificans.*

4. But

4. But the Iesuites now adayes feare least Christ be called *quickning* in this verse, because they expound it, and all the verses following of the bodily presence of CHRIST in the Eucharist, wherein they confesse that he is not quickning, seeing in the Sacrament not onely many wicked men, but also rats, mice, wormes, dogs, asses, toads often eate him, and are not quickened by him. Which saying is a most horrible blasphemy.

II. WHAT then? Doe I condemne our own translation? God forbid: The Greeke word signifieth *living*: And is not Christ *living*? If he were not living how could he giue life? [n] *For the bread which liveth not, cannot giue life.*

n *Cusan. Excit. lib. 5. ex Serm. Non in solo pane vivit homo. Panis qui nõ vivit, non vivificat.*

ofsa. Therefore our consolation is good, and our Mediator prevaileth, but distinct of the French translation, as the effect from the cause. And as the first entitleth not the last, so the last includeth the first, as the cause is included in the effect, and the word living signifieth both, and must signifie both, that the words of our Saviour may be found true. For what comfort should it be unto vs, that Christ liveth in vs, if he did not quicken vs? And this is the drift of this whole Chapter to shew, that he liveth in all them that eate him, and giveth eternall life to all those in whom he liveth, least we should think him to be like unto the swarme of Bees, which did

III.

Joh. 1. 1.

Iudg. 14. 8

liue

lion and make honey in the carkasse of the Lyon, which Samson had killed, but did not give life to the Lyon.

III. Why doe we fight for a word, when no Christian doubt thereof; that Christ is both living and quickning? It is safer for vs to consider how Christ is *living*, & *wherefore* he is so called. If ye consider him as he is *the word which was in the beginning*, *i.e.* as he is true God coessencial and coeternall to his Father, *in him was life*; He was living *formally*. For in God to live and to be, are one thing. But in this sence we are all strangers from God. For what communion can carkasses dead in sin, as we are all by nature, have with God who liveth for ever & ever?

p Joh. 1. 1. 4.

There-

Therefore he speaketh of himselfe as he q *is the Sonne of man*, that is to say, the Mediator between God & man, (for so is the Mediator called by r *Daniel*) or as s *God made manifest in the flesh*. For as he is *the Sonne of man*, or as he is Mediator between God and man, the Father hath given him to haue life in himselfe, not to keepe it to himselfe, but to communicate it to all the members of his mystical body. This is cleare by his owne words in the first chapter of this Gospel, where *first* he sheweth that he giveth life, saying, t *As the Father raiseth vp the dead and quickneth them, even so the Sonne quickneth them whom he will.* And again, *Verily, verily I say vnto you, the houre is comming,*

q Ioh. 6. 27. 38.

r Dan. 7. 13

s 1. Tim. 3. 16.

t Ioh. 5. 21. 25. 26.

and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it, shall liue. Secondly, he rendreth this reason why he giueth life to the dead, *For as the Father hath life in himselfe, so hath he giuen to the Sonne to haue life in himselfe.* As the *Sunne* hath light, *the fire* heat, *a well-spring* water in themselues, not for themselues, but for the vse of man and beast: So Christ hath life in himselfe, that he may giue life vnto vs.

For this cause he is called *liuing*, first *subiectiuè*, because he hath life in himselfe: Secondly, *effectiuè*, because he hath it not for himselfe, but giueth it to all those that haue him, as S. *Iohn* saith, *he that hath the Sonne, hath life.*

Even

Even as the scripture calleth *a well of living water*, that which having abundance of water in it selfe, springs, and flowes, and runnes, and imparts it selfe vnto all. x Gen. 26. 19.

IV.

O Most wonderfull and powerfull bread! No other bread hath life in it selfe: This hath: No other bread giveth life: This doth. No other bread is a preservatiue against death: This is: All other bread *perisheth*: This *endureth vnto euerlasting life*. y Ioh. 6. 27.

Not only it liveth in it selfe, but also it maketh to liue eternally the soules of all those that eate it: and shall at the last day of the world quicken the bodies of all those whose soules it hath quickened in this world, as he saith, z *who so eateth my* z Ioh. 6. 54.

flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day. His flesh and his bloud, or rather he himselfe by tearing his flesh and renting it from his soule, He by shedding his bloud in his death is the living bread, [b] *giver and keeper of life*, and therefore most worthily called, *the bread of life*.

b *Cusan. Excit lib. 4. ex Sermone. Qui maxducat: Ipse est qui est dator vitæ & conservator: Quare est panis vitæ.*

V.

RIGHT HONORABLE, Reverend, Worshipfull, and beloved Auditours, remember, I pray you, the exhortation of our Saviour to the *Iewes* of *Capernaum*, and [c] *labour not for the meate which perisheth, but for that meate which endureth vnto everlasting life*. Alas! it is a pitifull spectacle to behold how men labour for the meate which

c Ioh. 6. 27.

which pertaineth, they rise up early, they sit up late, they eate the bread of sorrowes. It entreth in at the mouth, it goeth into the belly, and is cast out into the draught. If men labour exceeding hard for such bread, how should we labour for this living bread? Not to purchase it, for it groweth not in the earth, it is not sold in the Shambles, it is not to be bought in the Shops. Both reach unto it, where it is but to receive it where and when it is offered. It is offered every where, in the towne, in the fields, in our houses, in our closets. But namely in the Church when the Gospell is preached, and particularly when the blessed Sacrament is given, as to you, this day.

d Ps. 127. 2.

e Matth. 15. 17.

The preaching of the Gospell is f the golden Table whereupon this shewbread is set: This holy Sacrament is as it were g the golden dish, wherein it is offered vnto vs. We know what we must doe to receiue the outward Sacrament, h the bread of the Lord: I will receiue it from the hand of the Minister: for he is no better then i Moses, who gaue not the true bread from heaven. When we haue receiued it, we eate it, we let it downe into our stomacks, we disgest it. Nothing is more easie. But to eate k the bread which is the Lord another worke more difficult is required: l This is the worke of God, that ye beleeue in him whom he hath sent. Your soules must goe vp to heaven.

f Exod. 25. 23.

g Ve. 29. 36.

h Panem domini.

i Ioh. 6. 32.

k Panem dominum.

l Ioh. 6. 29.

ven. There the Table is covered: There is the bread which is the Lord set upon the Table of the Mercie of God: There *God the Father* giveth it by his eternall will and decree: There *the Sonne* giveth it by his merite, and consent: There *the holy Ghost* taketh it, as it were, in his hands, entreth with it into your hearts, and offereth it vnto your famished soules: The Cherubims and Seraphims stand by and wonder. Send your faith thither, and there your faith shall receiue it. This is the worke which God commandeth. 1 *Ioh.* 3. 23. This is the worke which God himselfe worketh in you. *Eph.* 1.13. *Phil.* 1.29. This is the worke, which if ye want, all your workes are

sinnes. *Rom.* 14. 23. and it is impossible that yee should please God. *Heb.* 11. 6. Which if ye haue, by it Iesus Christ will dwell in you. *Eph.* 3. 17. and liue in you, and quicken you so sensibly, that ye shall say as truely, as S. *Paul* said, m *I liue, yet not I, but Christ liueth in me.* And this life of Christ, or Christ living in you, shall be so powerfull in you, that as n *Eliah* by the strength of that bread and of that water which the Angel of God prepared for him, went fortie dayes and fortie nights, without hunger, without thirst, without wearinesse, till he came *unto Horeb the Mount of God.* So by the vertue of *this living bread,* which no Angel of God, but o *God himselfe hath*

m Gal. 2. 20

n 1. Kings 19. 20.

o Luk 2. 31.

pre-

prepared, ye shall walke courageiously and constantly all the dayes of your life, till ye come to the kingdome of heaven, where ye shall p *sit downe with Abraham, and Isaac, and Iacob*, and there be abundantly satisfied with these q *pleasures which are at the right hand of God for evermore*.

p Mat. 8. 11.

q Ps. 16. 11.

FIFT CHAPTER.

I. *Christ came not downe from heaven as man.*

II. *Neither as God by a local motion.*

III. *Neither as sent and approved of God.*

IV. *But as God incarnate.*

V. *Three commings of Christ.*

VI. *What should be the order*

of our conceptions concerning Christ.

I. WE HAVE yet the last part of my text to consider, concerning the cause of the excellency of this bread: For we may aske how any bread can be so excellent, that it *liveth*, or so powerfull, that it *quickneth*. And certainely no other bread can: But this can, because *it came downe from heaven*: What is the meaning of these words? *Valentin* said that he brought his body from heaven; But that is false: for the Scripture beareth record that [r] *he tooke on him the seed of Abraham*, [s] *was made of the seed of David according to the flesh*, and [t] *was borne of the Virgin Mary*.

r Heb. 2.16.
s Rom. 1. 3.
t Luk. 1.27. 35.

If any say that his divine nature came from heaven by a locall motion. That also is false: *Doe I not fill heaven and earth, saith the Lord?* He is infinite, and without going, without comming, without alteration, without generation, without corruption, without any motion whatsoever, *he filleth the whole world, not as the water, not as the aire, not as the light it selfe, as if with the lesser part of himselfe he did fill the lesser part of the world, and with the greater part of himselfe the greater part thereof. He can heall every where, and contained no where. He can come, and not leave the place wherein he was: He can goe away, and not leave the place whereunto he came.*

n Iere. 23. 24.

x August. ad Volusian. Epist. 3. Nouit ubique totus esse, & nullo contineri loco: Nouit venire, nõ recedendo vbi erat: Nouit abire, non deferendo quo venerat.

114. IT WE say that *he came downe from heaven*, because he was forecordeined, sent, anointed, approved, confirmed of God: So were all the Apostles: So are all the true Ministers of God. Yet the Scripture saith not of any of them, that they are come downe from heaven. Christ saith, that *y the Baptisme of Iohn was from heaven*. And S. *Iames* saith, that *z every good gift, and every perfect gift is from aboue, and commeth down from the Father of lights*. Yet S. *Iohn* comparing himselfe with Christ, saith of himselfe: *He that is of the earth, is earthly, and speaketh of the earth*: But of Christ he saith exclusiuely to all creatures, *He that commeth from heaven is aboue all*. All Gods ser-

y Mat. 21. 25.

z Iam. 1. 17.

servants are borne on earth, and called from heaven, but they come not downe from heaven: They receiue from heaven, but from heaven they bring not the doctrine which they teach vs. Likewise all the gifts of God are created on earth by God who is in heaven. And therefore S. *Iames* saith, that they come from him: But they are not in heaven, nor elsewhere, before God create them on earth. Whereas Christ was in heaven before he came downe from heaven, as he said to his Disciples, [b] *What, and if ye shall see the Sonne of man ascend vp where he was before?* And being on earth he feared not to say to *Nicodemus*, that even then [c] *he was in heaven.*

Which

b Ioh. 6. 62

c Ioh. 3. 16.

Which cannot be said of the gifts of God, which when they are come from heaven, and are in the earth, are not in heaven: Yea the Angels themselves when they come from heaven vnto vs, are no more in heaven, till they returne vnto it againe.

IV. THIS then is a particular speech, and a phrase of the Scripture appropriated to God, who is said *to come downe from heaven*, when he maketh himselfe knowne vnto the world by some strange and vnaccustomed worke, as I haue shewed else-where.

And therefore when Christ saith that *he is come downe from heaven*, he will haue vs to vnderstand and beleeue 1. that he is God. 2. that he hath

d Serm. of the righteousmans euils, and of the Lords deliverãces. Serm. 9. Sect. 3. & 4.

hath made himselfe manifest to the world by an extraordinary worke, even the most wonderfull that ever was, or ever shall be in the world. He meaneth *his Incarnation*, wherby *God was made manifest in the flesh*, not by conversion of the Godhead into the manhood, or of the manhood into the Godhead, not also by confusion of the two natures into one; But by that most wonderfull union, wherby *remaining whole in that which is his, and whole in that which is ours, he is the same in both: Not another in that which is his, and another in that which is ours.* And *so coming downe from the heavenly seat, and not departing from the glory of his Father, being invisible in that which*

e 1 Tim. 3. 16.

f Paul. Aquileiens. contra Felicem. l. 1. Totus in suo, Totus in nostro: Idem in utroque: Non alter in suo, alter in nostro.

g Leo in Nativit. domini. serm. 2. De cœlesti sede descendens, & a paterna gloriam redeuns, &c.

which is his, was made visible in that which is ours; the incomprehensible was comprehended; he that was before all times tooke his being in time; the Lord of all tooke the forme of a servant, God impassible disdained not to be a passible man; and the immortall to be subject to the Lawes of death. This is his comming downe from heaven.[h] *Non venit qui aberat, sed apparuit qui latebat*; He was not absent from vs before he came: But he was hid till then, and then he appeared.

[h] Bernard. de Adventu domini serm. 3.

V. To MAKE this more cleare, let vs either learne, or remember, that the Scripture maketh mention of three commings of Christ, the first is past: the second is: the third shall be: *His first*

Venie.

com-

comming was in the infirmity of the flesh, wherein *once in the end of the world, he hath appeared to put away sinne.* Of this comming Saint *Iohn* saith, that *Iesus knew that he was come from God, and went to God. He came from God,* saith *Bernard, not leaving him: And he goeth to God, not leaving vs.* He came from God, when being the Sonne of God in heaven without a mother, he became the son of a woman on earth without a Father: For his Father knew not a woman: and his mother knew not a man. This is a most wonderfull comming. And the end of it was *to take away sinne,* or as S. *Iohn* speaketh, * *For this purpose the Sonne of God was manifested, that he might destroy*

i Heb. 9. 26.

k Ioh 13. 3.

l Bernard de Cœnâ dominiſcrm. 2. A deo exiuit, non eum deſeruit; Et ad Deum vadit, non nos derelinquit.

* 1 Ioh 3. 8.

stroy the workes of the Devill, and so redeeme vs: He went to God when triumphing over the Divell, he carried his glorified body into heaven, and sate on the right hand of God.

When he said to his Disciples, that [m] *he was to goe his way to him that sent him, sorrow filled their heart*: But he to comfort them said, [n] *I will not leave you orphanes, I will come to you*: Speaking of *his second comming* by the holy Spirit into our hearts: The end of which comming is, to be vnto vs [o] *a Doctor* to instruct vs in his truth: [p] *A conductor* to lead vs in his wayes: [q] *A comforter to abide with vs for ever*, and comfort vs in all our troubles.

Venit.
m Ioh. 16. 5.
n Ioh. 14. 18.
o Ioh. 16. 13.
p Rom. 8. 14
q Ioh. 14. 16 17.

He

He spake of his third comming, when he said to his Disciples; *I will goe and prepare a place for you, and I will come againe, and receiue you into my selfe, that where I am, there ye may be also.* The end of this comming shall be to saue and glorifie ye x. For x *when Christ who is our life, shall appeare, then shall we also appeare with him in glory.*

Venturus est.

x Col. 3. 3.

This Text is of his first comming, and of the end thereof: He came from heaven, when y *being still that which he was, he became that which he was not, and now is both:* Being God, he became man, and now is both God and man in one person: So ye haue the constitution of his person, necessary to the fulfilling of the worke for which

VI.

y *Manſit quod erat, factus eſt quod non erat, & nunc eſt vtrumq;.*

which he came. The end of his comming was *to be liuing bread* vnto vs, that is, to redeeme and saue vs. Ye finde in his person all things requisite to do that for which he came. He came to be *bread*: Bread he could not be but by his death: die he could not for man, if he had not beene a man. Therefore in that wherein he is equall vnto vs, *he is bread*. [a] And this must be your first conception of him, when ye consider those good things which ye receiue by him, and which are all comprehended in this word *Bread*. The breaking of the bread in the Sacrament sheweth vs, that he was broken in his death to be our bread: And therefore we must say: He who is our bread, *is man*. The

a *Gerhard. Zuphan. lib. de Reformat. virium anima. cap. 28.*

The second conception must be; that he is also *God*; for this bread is called *living*, & who is *living* in the sence which I have explaned, but God? And therefore in that wherein he is equall vnto his Father, *he is living*; as he himselfe saith, [b] *It is the Spirit that quickeneth: The flesh profiteth nothing.* *The flesh* is his humane nature, wherein by death he is become our bread: *The Spirit* is his divine nature, which maketh his flesh to liue, and which giveth a quickening vertue to this bread.

[b] Ioh. 6. 63.

The third conception must be this: The excellencie & vertue of this bread flowcth from the dignitie of his person: And therefore this man & this God are in him

one

one person, otherwise he
could not be that *bread* nou-
rishing us, nor *living* quic-
kening us. As indeed he saith of
himselfe; not as of two; as
Nestorius dreamed, but as of
one; *saith the living bread,*
which came down from ha-
ven: Hence it is that what-
soever God did in Christ, we
beleeue that the man did it,
because Christ is a man: And
whatsoever the man did in
Christ, we beleeue that God
did it, because Christ is God.
Example. When Christ was
on earth speaking to *Nico-*
demus as he was a man, he
said, that even then [c] *he was in*
heaven, because in him man
is God. Againe, the Apostle
saith, that [d] *God hath purchas-*
sed the Church with his owne
blood: because in Christ God
is

c Ioh. 3. 13.

d Act. 20. 28

is a man: Christ in the Sacrament leadeth you to this consideration, when he saith, *This is MY body, broken for you: This is MY blood shed for you:* meaning that it is the body and blood of him who is God, and therefore it is no wonder if the body of God be bread, if the blood of God be drinke: If I say, the death of so wonderfull and so excellent a person be your life. e *For with God nothing shall be impossible.*

e Luk. 1. 37.

SIXT CHAPTER.

I. *Seeing Christ is God, we must stand in awe of him, and obey him.*

II. *We should be ravayes ravished in admiration with his comming downe from heaven.*

III. *His most wonderfull humiliation should be vnto vs a patterne of humilitie.*

IV. *In his comming to be our bread, we should acknowledge our owne indignitie.*

V. *And nevertheleſſe accept with obedience of faith the honour of his Table.*

VI. *Exhortation, and Conſolation.*

I. THIS Doctrine is fertile in inſtructions & comforts, which may be taken ſome from the perſon of Chriſt, ſome from the end of his cōming vnto vs. When we conſider that he which came downe from heaven is the true God, we muſt with [f] *the Seraphims*, and with the man of GOD [g] *Elijah* cover our faces; ſtand

f Eſa. 6. 2.

g 1 Kings. 19. 13.

as

as we do this day, before his Maiestie with feare & trembling; heare his Word with reverence, receiue the Sacrament which he offereth vnto vs with humilitie and thankesgiving, and shew a cheerefull and holy readinesse to doe with obedience whatsoever he commandeth vs.

II. When we heare that he who was *higher then the heavens*, [b] *descended into the lower parts of the earth*, [i] & was there crudled like Cheese, clothed with skinne and flesh, fenced with bones & sinewes: When we are taught, that he who [k] *being the Son of God, thought it no robbery to be equall with God*, & yet notwithstanding *made himselfe of no reputation, and tooke vpon him the forme of*

b Heb. 7. 26.
i Eph. 4. 9.
k Phil. 2. 6. 7

a servant, how can we chuse but wonder and be astonied at his humiliation, whgreat the Angels themselues are amazed, *euer ascending & descending vpon the sonne of man*, [m] ever desiring to looke into this mystery, which passeth all knowledge. Because man in his pride [n] would needs be like vnto God, God to make amends for that fault, by a most wonderfull humiliation would needs be like vnto man, yea [o] *be a worme & no man, the reproach of men, and the despised of the people.* [p] *Peter* was astonied when he saw Christ comming vnto him, with water in a Bason, and kneeling at his feete to wash them; The Creator to wash the feet of his creature, the Lord of his servant, the ma-

l Ioh. 1. 51.

m 1. Pet. 1. 12.

n Gen. 3. 5. 22.

o Psal. 22. 6.

p Ioh. 13. 6. 8.

maſter of his diſciple, God of man, he that made all things of nothing the ſeete of a worme which he had made of clay. Haue we not greater matter of aſtoniſhmẽt, when we heare and ſee that the ſame Creator of all things became a creature, he who is the eternall poſſeſſor & owner of heaven & earth, came downe from heaven and was made man on earth, that he might be the bread of man in heaven? O wonderfull loue! O ineſtimable bounty! O new, O never heard of before, O peerleſſe humilitie!

III. WHAT preſident, what patterne of humilitie can we find in heaven or in earth ſo perfect to follow, ſo worthy to be followed as this is? I cannot teach you any better

preparatiō to come this day to the Table of the LORD, then this is. O man, the Son of God descēded so low that he came down from heaven, and was made the Sonne of man for thee: And wilt thou who art nothing but the sonne of a man, or rather a man of sin, wilt thou heape vp the summe of thy sinnes by taking vnto thy selfe the wings of pride, to say with the King of *Assur*, *I will ascend into heaven, I will exalt my throne aboue the starres of God, I will be like the most high?* Of whom wilt thou learne humilitie, if thou refuseſt to learne it of the author of humilitie? These and many moe may be our meditatiōs when we consider the excellencie of the person which

9 Esa. 14. 13. 14.

is come downe from heaven.

IV.

When we call to minde the end of his comming; When we heare now that he is come from heaven to be our bread, to be the salvation of our soules: When that truth shall be confirmed vnto vs in the Sacrament, if we be not more insensible then stones and rocks, we shall all acknowledge our great indignitie, all cry vnto God with *David*, [r] *Lord, what is man, that thou takest knowledg of him? Or the sonne of man that thou makest account of him?* When King *David* called *Mephibosheth* to eat bread at his table continually, *Mephibosheth* bowed himselfe, and said, [s] *What is thy servant, that thou shouldest looke vpon*

r Psal. 144. 3.

s 2 Sam. 9. 7. 8.

a dead dog, such as I am? confessing his owne vnworthinesse, although he was a Kings sonne. How much more should we [t] *who are by nature the children of wrath*, acknowledge our selues to be worse then dead dogs, when the King of Kings not onely calleth vs to eat bread at his table, but also offereth himselfe vnto vs to be our bread? Certainly we should [u] follow the laudable custom of the auncient Church on the Communion day, and say vnto him, as the *Centurion* did, [x] *Lord, I am not worthy that thou shouldest come vnder my rooffe.* Thus farre should goe our humilitie.

t Eph. 2. 3.

u *Origin homil. 6. in diversos.*

x Mat. 8. 8.

V. TRVE humilitie is the mother of obedience; *Behold*, saith he, *I stand at the doore, and*

and knocke; [y] *If any man heare my voice, and open the doore, I will come to him, & sup with him, and he with me.* When he knocketh, shall I refuse to open vnto him, because I am not worthy that he should come vnto me. [z] *He came to his owne:* That was mercie: For they were not worthy that he should come vnto them. *And his owne received him not:* That was sinne; As he said, [a] *If I had not come, and spoken vnto them, they had not had sinne: but now they haue no cloake for their sinne.* [b] *The great King* made the mariage of his Sonne, and sent his servants to call them that were bidde̅ to the wedding; That was favour: *And they would not come:* That was ingratitude: Therefore he was

y Rev.3.20.

z Ioh.1.11.

a Ioh.15.22

b Mat.22.1

wroth against them, and destroyed them: But he gaue good intertainment *to the poore, blind, maimed, halt* that came. For although they were not worthy to be called, he was worthy to be obeyed. We we are to day those ghests, too too vnworthy to sit at his Table, and to eat of his Supper. But seeing he saith this day to my sinfull soule, as he said once to the Publicane and great sinner, [c] *Zacheus, To day I must abide at thy house*; Ile make hast, as *Zacheus* did: Ile leape downe from the Sycomore of pride: Ile run home with the feete of faith and of obedience, to prepare the lodging of my soule for the Lord of glory: Ile receiue him ioyfully into the house

c Luk. 19.5.

of mine heart. And he will say to my soule, *This day salvation is to come to this house.* O eternall wisedome of the Father, thou cryest vnto vs to day, [d] *Come, eat of my bread, and drinke of the wine which I haue mingled* : O glorious spouse of the Church, thou vouchsafest to be our [e] *honey combe and our honey, our wine, our milke*, and our *bread*, and thou cryest againe vnto vs, *Eate, O friends : drinke abundantly, O beloved*: In this blessed Sacrament thou sayest the third time; [f] *Take, eate, This is my body : drinke ye all of it : This is my bloud.* And shall we not obey thee? Shall we not follow the example of *Mephibosheth?* Shall we not accept with reverence and thankesgiving the honour of

d Pro. 9. 5.

e Cant. 5. 1.

f Mat. 26. 26. 27.

of thy Table, and the benefit of thy meat? Papists call not this pride, it is humilitie: call it not presumption: It is obedience.

VI. WE WHICH are invited to day to eate of this bread, know that to obey is a most acceptable sacrifice to God, and therefore let vs try our selues, and come and eate. The scripture, as I haue said, maketh mention of three commings of Christ. Of his comming *in the flesh, in the Spirit, and in glory. The first* was *visible in infirmitie*, as the Prophet said, [g] *When we see him, there is no beautie that we should desire him. The second* is invisible, but yet most sensible in the power of the holy Spirit, crying in our harts [h] *Abba, Father*: None seeth the

g Esa. 53. 2.

h Rom. 8. 15

the Spirit in another: But every true Christian feeleth it in himselfe. [i] *know ye not your owne selues*, saith the Apostle, *how that Iesus Christ is in you, except ye be reprobates?* And he saith, that [k] *if any man haue not the Spirit of Christ, he is none of his*, because *Christ is in vs* by his Spirit. *The third* shall be visible in Maiestie, when [l] *all the ends of the earth shall see the salvation of the Lord.* In the first [m] *he came vnto his owne, and his owne receiued him not*: In the second he cōmeth [n] *to them that loue him, and keepe his words.* In the third [o] *he shall appeare vnto them that looke for him vnto salvation.* [p] *In his first comming he was our redemption: In the second he is our rest and consolation: In the last he shall be our life.*

i 2 Cor. 13. 5.

k Rom. 8. 9.

l Esa. 52. 10

m Ioh. 1. 11

n Vers. 23.

o Heb. 9. 28

p Bernard. de Adventu domin. serm. 5. *In primo Christus fuit redemptio nostra: In vltimo apparebit vita nostra: In isto requies est & consolatio nostra.*

life. O then, O let vs thanke him for his first comming whereby he hath redeemed vs: Let vs examine our selues, if we loue him and keepe his words, that thereby we may be assured of his second cõming into our hearts by his blessed and holy Spirit to comfort vs. And because he is to come once againe vnto salvation [q] *vnto all them that loue his appearing*, [r] *and looke for him*, let vs ioyne our selues with *the Church* and with *the Spirit*, and cry with heart & mouth, [s] *Come quickly: Even so, come Lord Iesus*. For then if we be found having the oyle of faith and charitie in our [t] Lampes, we shall enter with the bridegroome to the mariage, and know by experience that which now we know

q 2 Tim. 4. 8.
r Heb. 9. 28.
s Rev. 22. 17. 20.
t Math. 25. 10.

know by faith, that [u] *blessed are they which are called vnto the mariage-supper of the Lambe. These are the true sayings of God*; To whom with the Sonne & the holy Ghost be all prayse, all glory, and all honour both now and evermore.

AMEN.

[u] Rev. 19. 7.

THE

THE

THE SECOND PART.

OF THE EATERS, AND OF THE EATING OF THE LIVING BREAD.

Preached at *Othans* before the KINGS Maiestie the twelfth of *Iuly*. 1625.

IOHN. VI.

51. *If any man eate of this bread, he shall liue for ever.*

CHAPTER I.

I. *Christ nourisheth not till he be eaten.*

II. *Foure parts of this Text, concerning the eaters, the bread, the manner, and the fruit of the eating thereof.*

AS BREAD, or any other food, how necessary, how sweet, how excellent I.

lent soever it be, is not vsefull for the preservation of the life of man, till he eate it; Even so Iesus Christ, although he be *the living bread which came downe from heaven*, as he hath said in the first part of this verse; although he liue a celestiall and divine life, and

a Psal. 45. 2. [a] *be fairer then all the children of men*, giveth not life vnto the dead, and preserveth not the life which he hath givē, till he be eaten, as he himselfe teacheth vs in this second part of this verse, *If any man eate of this bread, he shall liue for ever.*

II. WHERE he sheweth. 1. What persons may eate of this bread, in these words, *any man.* 2. Which is the bread wherof they must eat, if they will eate to liue: Certainly

tainly it must be *of this bread* which is come downe from heaven. 3. What necessitie there is of this eating, and what is the manner thereof, to be cõsidered in the word, *Eate*. 4. The fruit which he that eateth of this bread shall reape thereby: *he shall liue for ever*: The sence of these foure parts ioyned with the foure parts of the words going before, is as if Christ had said; [b] *If I be bread, I feed him that eateth: If I be living, I giue life: If I liue an immortall, eternall, and celestiall life, I make others to liue the same life: And therefore if any man eate of this bread, he shall liue for ever.* As many words, as many mysteries, which are able of themselues to stirre vp your religious attention without further

b Tolet. in Lec. *Si ergo panis sum, manducãter, pasco: Si viuus sum, vitam præsto: si viuo vitam immortalem & æternam ac cœlestem, viuere aliis facio simili vita: Et ideo si quis manducat hunc panem, viuet in æternum.*

further encouraging there-vnto from me.

CHAPTER. II.

I. *Christ is bread common to all.*
II. *To Gentiles and to Iewes according to the Prophecies,*
III. *And types of the Law.*
IV. *Fulfilled by the death of Christ, and the preaching of the Gospell.*
V. *Exhortation to thankesgiving for this benefit.*

I. TO speake first of the Guests which may come and eat, ye may judge by these words of the Text, *If any man*, that this bread is not like vnto [c] *the Passeover*, whereof no forreiner nor hired servant might eate: Neither is it like vnto [d] *the Shew bread*, where-of

[c] Exod. 12. 43.

[d] Exod. 29. 33.

of it was not lawfull for any to eate, but for the Priests. As in it there is no leaven of sinne, so is it like vnto *the vnleavened bread* of the *Passeover*, whereof the stranger did eate, as well as he that was borne in the Land. As it came downe from the third heaven, so is it like vnto *the Manna* which rained from the first heaven, and was [f] meat, not onely to the children of *Israel*, but also *to the mixed multitude* which came out of *Egypt* with them: For *any man* may eate of it.

Levit. 8. 31. 32.
Levit. 24. 9.
Mat. 12. 4.
[e] Exod. 12. 19.
[f] Exod. 16. 16.
Num. 11. 4.

FIRST *any man* without exception of Nation: Secondly *any man* without exception of any person in any Nation. *The Prophets* did foretell, *The Types* did figure, Iesus Christ did affirme it should

should be so: The calling of the Gentiles ever since the dayes of the Apostles shew-
g Act. 10. 43. eth that it is so. g *All the Prophets, saith Peter, give witnesse unto Christ, that through his Name whosoever believeth in him shall receive remission of sinnes.* Did not God say to *Eve*, who is the mother of all
h Gen. 3. 15 living, that h *her seed should bruise the head of the Serpent?* Did not *Noah* prophecie,
i Gen. 9. 27. that i *God should enlarge (or perswade) Japhet, and that he should dwell in the tents of Sem?* Did not God promise
k Gen. 22. 18. to *Abraham*, that k *in his seed all the Nations of the earth should be blessed?* He saith not
l Gal. 3. 16. l *in his seeds, as of many, but as of one; And to thy seed which is Christ.* Did not *Jacob* fore-
m Gen. 49. 60. tell, that m *unto Shilo should*

be

be the gathering of the people? Did not *Moses* forewarne the *Israelites*, that because [n] *they had moved God to iealousie with that which is not God, and provoked him to anger with their vanities, he would moue them to iealousie with those which are not people, and provoke them to anger with a foolish Nation.* Was not that [o] Prophecie fulfilled in the Apostles dayes? When the Apostle said to the *Iewes* at *Ierusalem*, that [p] *he was to goe vnto the Gentiles, they lift vp their voices, cast off their clothes, threw dust in the aire, and cryd, Away with such a fellow from the earth: for it is not fit that he should liue.* When the *Iewes* of *Antiochia* saw that he preached the Gospell to the Gentiles, [q] *they were*

n Deut. 32. 21.

o Rom. 10. 19.

p Act. 22. 21. 22. 23.

q Act. 13. 45.

were filled with enuie. It was to the *Messias* that God said by *David*, [r] *Aske of me, and I shall giue thee the Heathen for thine inheritance, and the vttermost parts of the earth for thy possession.* It was to him also that he said by *Esaiah*; [s] *It is a light thing that thou shouldest be my seruant to raise vp the tribes of Iacob, and to restore the preserued of Israel: I will also giue thee for a light to the Gentiles, that thou mayest be my saluation, vnto the end of the earth*: Which words when the Apostle alledged to the Gentiles of *Antiochia*; [t] *they were glad, and glorified the word of the Lord, and as many as were ordeined to eternall life, beleeued*: It was of the Gentiles that God said; [u] *I am sought of them that asked*

r Psal. 2. 8.

s Esa. 49. 6.

t Act. 13. 48

u Esa. 65. 1.

led not for me: I am found of them that sought me not: I said Behold me, Behold me, vnto a Nation that was not called by my Name. For it is this passage applied by the Apostle, and must be expounded so. Of them also God said by Hosea, y I will haue mercy vpō he that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God. This passage is so formall and cleare, that by it both S. a Paul and S. b Peter proved the calling of the Gentiles, including them in the new covenant, and not excluding the Iewes, c who were first called, and when d the fulnesse of the Gentiles shall come in, shall be called againe, and saued with vs, ac-

Esa. 65. 1.
e Rom. 10. 20.
Osee 2. 23.
y Hos. 2. 23.
a Rom. 9. 26
b 1 Pet. 2. 10.
c Act. 13. 48.
d Rom. 11. 25.

cording to the Prophecie; e *Peace, peace to him that is far off, and to him that is neere, saith the Lord, and I will heale him*; that is to say, according to the interpretation of the Apostle, peace to the Gentiles, which f *were strangers from the Couenants of promise, having no hope, and being without God in the world, and therefore were farre off*; and peace to the Iewes which had the Couenants of promise, and in that respect had g *God nigh vnto them*.

e Esa. 57. 19.

f Eph. 2. 12. 17.

g Deut. 4. 7.

III. THE one and the other was figured by the burnt offerings, h *the blood whereof was sprinckled round about vpon the Altar*, to reach the people, that the blood of the *Messias* was to be shed for the elect which dwell every

h Levit. 11. 11.

where vpon the globe of the earth. As when the high Priest did *wave the made offering*, and shake it to and fro, and *heave vp the heave offering*, he figured that which Christ said, that *if he were lifted vp, he would draw all men vnto him*: This he said, signifying what death he should die.

i Exod. 29. 24. Levit. 7. 34. Levit. 10. 14. k Exod. 29. 27. l Ioh. 12. 32. 33.

IV.

WHATSOEVER was prophecied and figured, hath beene punctually fulfilled. Christ commanded his Apostles *to teach all Nations*: What he commanded they did: At his death *the vaile of the Temple was rent in twaine from the top to the bottome*, to signifie that by the power of his death *the middle wall of partition betweene vs and the Iewes is broken downe, the enmitie*

m Mat. 28. 19.

n Mat. 27. 51.

o Eph. 2. 14.

mitie is abolished, and of twain we are made in him one new man. Now the *Gospell is the power of God to salvation to everyone that beleeveth, to the Iew and to the Greeke.* Now, according to the prediction of Christ, *many come from the East and West, & sit downe with Abraham, and Isaac, and Iacob in the kingdome of heaven;* and these many are *of all Nations, and kindred, and people, and tongues,* as well as of *Iewes.* Now *the dogs* doe no more eate the scraps of the children bread, which fall from their Maisters Table: But by a most merciful wonder are of dogs made the children of God, and sit with him at his Table. The *Iewes* were first called to this glorious feast. Vpon their re-

Rom. 1. 16.

Mat. 8. 11

V.

Rev. 7. 4. 9.

Math. 15. 26. 27.

fulall [t] the poore, the maimed, the halt, the blind are brought in. This was and is to the Iewes a heart-breaking sorrow: S. [u] Peter himselfe at the first repined against it: [x] The rest of the Apostles, & the brethren that were in Iudea contended with Peter about it, and when they were better informed, they spake of it as of a great wonder. S. Paul calleth it [y] a mystery which was kept secret since the world began: for although that now by the Scriptures of the Prophets it is made knowne to all Nations, yet the manner thereof, that [z] the Gentiles should be fellow-heires, and of the same body, and partakers of the promise of God in Christ by the Gospell, not by the Law, by faith, not by Circumcision,

t Luk. 14. 21.

u Act. 10. 28.

x Act. 11. 2. 18.

y Rom. 16. 25. 26.

z Eph. 3. 3. 5. 6.

Ambros. ib.

without any observation of Iudaicall feasts, fasts, abstinences, dayes, and other elements of the Iewish discipline, was not revealed to any of the Prophets, *was not made knowne in other ages to the sonnes of men,* was first *revealed vnto the Apostles and Prophets* of their time *by the Spirit.* Now our little children see it and know it more clearly then *Abraham* the Father of the beleevers, then *Dauid* who spake so much of it, then all the Prophets did.

V. THAT which was to the *Iewes* a heart-sorrow, to the Prophets a booke sealed, to the Apostles a mysterie, to the first Christians of *Indea* a wonder, is to vs our salvation: Shall it not also be our ioy,

ioy, and the matter of our thankesgiving? *God hath made knowne the riches of his glory on the vessels of mercy, which he afore had prepared vnto glory. Even vs whom he hath called, not of the Iewes onely, but also of the Gentiles.* And shall not we hearken to the exhortatio of the Apostle, and *glorifie God for his mercy?* As it is written, *O praise the Lord, all ye Nations: Praise him all ye people: For his merciful kindnesse is great toward vs: and the truth of the Lord endureth for ever.* When Christ was borne *in Bethlehem*, which is interpreted *the house of bread*, to be the living bread to the dead, the Angels of heaven who for their owne particular had no interest in his birth, ioyned them-

b Rom. 9. 23. 24.

c Rom. 15. 9. 11. Psal. 117.

themselves in a great host to
praise God, saying and sing-
d Luke 2.14. ing, d *Glory to God in the high-
est, and on earth peace, good will
towards men.* And shall not
we who are these men for
whom he is come, we who
feede every day on him, sing
prayse, glory, and honour to
God who hath sent him to
be our bread, and hath cal-
led vs to eate of this bread?
Shall we not say and sing
e Psa. 18.49. with David, e *Therefore will I
give thanks vnto thee, O Lord,
among the Heathen, and sing
prayses vnto thy Name.*

CHAPTER III.

I. *All kinds of persons in any Nation may eate of the living bread, according to the Prophecies and types of the Law.*

II. *And the doctrine of the Gospell.*

III. *Three vses of this doctrine.*

I. IS GOD *the God of the Iewes onely? Is he not also of the Gentiles? Yea of the Gentiles also,* and of *any man* amongst Iewes and Gentiles without distinction of persons; According to the prophecie of *Esaiah, The Gentiles shall come to thy light, and Kings to the brightnesse of thy rising.* Not Kings onely, but Kings aswell as men of meaner sort: but men of meane condition, aswell as Kings: *The meeke shall eate, and be satisfied: All they that be fat vpon earth shall eate and worship.* Vnder the Law there were sacrifices not onely for

f Rom. 3. 29.

g Esa. 60. 3.

h Psal. 22. 26. 29.

rich but also for poore men. He which had not [l] *a bullocke* of the heard to offer, came with *a Lambe or a kid* of the flocke, and was accepted: And [m] *the woman* which after her purificatiõ was not able to bring a Lambe and a Pigeon for her oblation, was quit for *two turtles, or two young pigeons*. For Christ is a propisiatorie Sacrifice for rich and poore, men and women: And as all persons of all qualities, which were bitten with the fierie Serpents in the wildernesse, were healed, when they looked vpon the Serpent of brasse which *Moses* had set vpon a pole, according to the Word of God, [n] *Euery one that is bitten, when he looketh vpon it, shall liue*. [o] *Euen so*, said Christ of him-

l Levit. 1. 3. 10. 14.

m Levit. 12. 6. 8.

n Num. 21. 8.

o Ioh. 3. 14 15.

mistrie, that the Sonne of man be lifted vp, that whosoever believeth in him, should not perish, but have eternall life.

II. The graces of God belonging to this life are differently and in severall fashions distributed vnto men: to some in a lesser, to some in a greater learning: Some haue one thing, some haue another. Great is the glory of the King: That glory doth not belong to any of his Subiects: Some are rich, moe are poore: some learned, moe ignorant: some honourable, a great deale moe are without honour. God will haue it to be so, and it is necessary that it should be so, for the preservation of the societie of mankinde. It is not so in spi-

All persons

spiritualll graces which belong to salvation. For as the Sunne, the Moone, the stars, the fire, the aire, the water, the earth, which are the most vsefull creatures of God, are common to all, yong and old, men and women, Subiects and Kings, poore and rich, wise and ignorant; so Gods saving graces are enjoyed in common of all his elect. For p *God will have all men to be saved, and to come to the knowledge of the truth*, that is, men of all conditions and qualities, Kings, Governours, & men of note, as well as other men. Not rich men only. For q *the poore have the Gospell preached to them*: Not men by age only: For Christ said, r *Suffer little children, and forbid them not*

p 1 Tim. 2. 4

q Mat. 11. 5

r Mat. 19. 14.

to

to come vnto me: For of such is the kingdome of heaven. Not men only as opposed to women. For S. *Peter* saith of women, that [r] *they are heires together of the grace of life:* And of all conditions S. *Paul* saith, [s] that *there is neither Iew nor Greek there is neither Circumcision nor vncircumcision, there is neither bond nor free, there is neither male nor female, but we are all one in Christ Iesus.* All are baptized with one, and the same water: All heare the same word: All in the Lords Supper are partakers of one bread, and drinke of one cup: and when our night shall come, we shall all receiue one penny of eternall life. [u] *For God is no respecter of persons, but in every Nation, he that feareth him, and worketh*

r 1 Pet. 3. 7.

s Gal. 3. 28. Col. 3. 11.

u Act. 10. 34. 35.

worketh righteousness is accepted with him.

III. WHEREFORE let

1. *Vse.* not the great ones despise the little ones: They haue nothing more: Let not the little ones repine at the excellency of the great ones: They haue nothing lesse.

Gal. 3. 28. Col. 3. 11.

x Eph. 2. 19 We are all x *fellow-Citizens with the Saints, and of the houshold of God:* We are all

f Rom. 8. 17 f *heires of God, and ioynt-heires with Christ.*

2. *Vse.* Let vs all rather seeke the conversion of those which as yet come not to one table

t Iam. 5. 20. with vs. For t *he that conuerteth a sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of sinnes.* And when God hath opened the eyes of any one, and turned him from

dark-

darknesse to light, let vs giue thanks for him, *as the Churches of Iudea, which were in Christ, glorified God in Paul, when they heard that he preached the faith, which once he had destroyed.*

a Gal.1.22. 23. 24.

3. *Vse.*

And looking for a blessing vpon our godly endeyours & carefull labours that way, let vs in the meane time bow the knees of our hearts, and open our mouthes with thanksgiving to the heauenly Father, *who hath made vs meete to be partakers of the inheritãce of the Saints in light, hath deliuered vs from the power of darknesse, hath translated vs into the kingdome of his deare Sonne,* & there hath couered the Table vnto vs, that there we may eate perpetually of *this bread.*

I

a Col.1.12. 13.

CHAP-

CHAPTER IV.

I. Christ is the bread whereof we must eate.

II. As he is God and man in one person.

III. In this sense S. Cyrillus saith that we are united with Christ corporally and spiritually.

IV. Our union with him beginneth by his manhood.

Gal. 2. 20.

3. 1/2.

I.

Col. 1. 12. 13.

WHAT this bread is, Christ hath shewed in the first part of this Verse, saying, *I am the liuing bread which came down from heaven*, wherevnto he addeth in this second part of the Verse, *If any man eate of this bread*, speaking still of himselfe. And therfore *this bread* is not *this doctrine*, as Erasmus

y Eras. in Loc. Hunc locum veteres interpretantur de doctrina cœlesti.

Calvine saith, although he alledge the authoritie of the Fathers: Why Christ is called *bread*, why *living*, how it is said that *he came downe from heaven*, I declared in the exposition of these words; yet not so fully, but that I left a gleaning for this place.

II.

SAINT Christ speaketh of the eating *of this bread*, we must exactly distinguish betweene *the object* of our eating, and *the action* whereby we eate. For nature it selfe teacheth vs that *bread* is one thing, and *to eate* is another: *Bread* is a bodily substance out of vs. *To eate* is an action of ours, whereby *bread* is applyed vnto vs, and changed into our substance. Therefore we must first know *what*, and next *how* we must eate.

That

That which we mistreate, is *this bread*: It is Christ as he is God and man: Not as he is *God onely*: For so he is not *bread*: But is so farre from vs, that we cannot come neere him. Not also as he *is man onely*: For so he is not *living*.

a Ioh. 6. 63. Saith he not, that it is *the Spirit that quickneth, the flesh profiteth nothing*? It is his Godhead, called *the Spirit*, which quickneth his manhood, and maketh it quicke-

b Heb. 9. 14. ning vnto vs. For *through the eternall Spirit, he offered himselfe without spot to God*:

c 1 Pet. 3. 18. And *being put to death in the flesh, he was quickened by the Spirit*, and so was enabled

Similitude to quicken vs. As wood in it selfe is not able to warme vs: But if fire come vnto it, it receiveth heat in it selfe, and

by

by that heat warmeth all those that come neere vnto it. Even so the manhood of Christ hath no quickning life of its owne selfe, but by the vertue of the Godhead vnited vnto it, it is able to quicken all the men of the world, if they did come neere vnto it.

III.

THIS was the meaning of S. *Cyrillus*, when disputing against *Nestorius* who divided Christ, he said ỳ we are vnited vnto Christ [d] Θειικῶς καὶ Ἀνθρωπινῶς, *divinely and humanely*: [e] Σωματικῶς καὶ Πνευματικῶς, *corporally and spiritually*, that is to say, according to his own interpretatiõ which *Papists* haue omitted in their translations, Ἀρτιῶς, *intirely*, Καὶ σωματικῶς μὲν ὡς Ἄνθρωπος: And *corporally as he is MAN*:

Πνευ-

d Cyrill. adverſ. Neſtor. lib. 4. c. 5.
e Idem in Ioh. lib. 12. cap. 27.

Πνευματικῶς δὴ, καθὰ καὶ ὡς Θεὸς, *Spiritually also as he is GOD.* This is worthy to be observed against Papists, which will haue the words *corporally and Spiritually* to be expounded of *the manner* of our vnion with Christ: whereas S. *Cyrillus* expoundeth them of the *obiect* of this vnion, which is *the body and the Spirit, the manhood and the Godhead of Christ*, for he is one with vs in both natures. Even as the same author saith, that [f] Πνευματικῶς τε ἅμα καὶ σωματικῶς ἁγιαζόμεθα, καὶ ζωοποιούμεθα, *we are sanctified and revived spiritually and corporally*, that is to say, not onely in our spirits, but also in our bodies, because, saith he, [g] *this corruptible must put on incorruption, and this mortall must*

III

f Idem adv. Nestor lib. 4 cap. 6.

g 1 Cor. 15 53.

must put on immortalitie.

So S. *Ignace* saith, that *Christ* is ioyned to the Father, [illegible] *carnally and spiritually*, *i.e.* both in his humane and divine nature, and not partly by a carnall, partly by a divine manner: For the manner of the vnion of Christ with the Father, is wholly divine: And so also the manner of our vnion with him is altogether divine, and spiritualll. Dare Papists say that we are ioyned with Christ *naturally*, although *Cyrillus* saith that our vnion with him [i] *is naturall*? Yet he speaketh so, because our nature is ioyned with his natures; as he proueth, because [k] *the Church is Christs body, and we are members of Christ in particular.*

h Ex Theodoreto dialogo. 2.

VI

i Cyril. in Iohan. lib. 11. cap. 26.

k 1 Cor. 10. 27.

So

So then in regard of the obiects which are vnited, this vnion is naturall, reall, substantiall, corporall, spirituall, because his whole person is ioyned with ours: And therfore I say that we must eate Christ, not onely *as bread*, but also *as liuing*. And if *as man* he is bread, and *as God* is liuing, we must eate him in both natures together: For in both natures he is our Mediatour, and the bread whereby we liue.

IV. YET in this eating wee must obserue an order. Like *Iacobs ladder*, by *his manhood* he toucheth the earth: By *his Godhead* he toucheth heaue: And by both vnited together he ioyneth the earth with heaven, reconcileth man with God, obtaineth to

1 Gen. 28. 12.

vs

vs the service of the Angels of God, which *ascend and descend vpō him*, and by him vpon vs: But in such sort that by him *as he is man*, they ascend from vs, and goth him *as he is God*, and from him *as he is God*, descend vnto vs by him *as he is man*. In the same order doe we eate him, and abide in him, and he in vs. *He commeth vnto vs*, saith S. Augustin, *by his humanitie: He abideth with vs by his diuinitie. His diuinitie is that whereunto we goe: His humanitie is that whereby we goe. If he were not vnto vs the way whereby we may goe, we should neuer come vnto him, in that wherein he abideth with vs.* But because I haue spoken of *this bread* largely inough vpon the first part of the Verse,

m Ioh. 1. 51

n Aug. in Ioh. trac. 42. Adventus eius humanitas eius: Mansio eius diuinitas eius. Diuinitas eius quo imus: Humanitas eius qua imus: Nisi nobis fieret qua iremus, nunquam ad illum manendi perueniremus.

I leave it, to come to the third part of my division, which is,

OF THE EATING of the *living Bread*, and of the winner thereof.

CHAPTER V.

I. *To eate Christ, is to be united unto him.*

II. *Necessitie of our union with Christ.*

III. *Expressed in the Scripture by many similitudes, and in the sixt of S. Iohn by the similitude of Eating.*

IV. *All Papists hold that Christ is eaten in the Sacrament with the mouth of the body.*

V. *The litteral sense is not always to be followed.*

IV. *when*

VI. When it is lawfull, when not to aske How.

VII. Papists agree not among themselues concerning divers circumstances of the bodily eating.

TO EATE, is to chew and worke the meate with our teeth, if it be solide and strong; to sup and swallow it downe, if it be liquid, to receiue it into our stomackes, to disgest it there till it be turned into blood, and changed into the substance of all the parts of our bodies, that thereby this our mortall life may be maintained, which otherwise should decay and perish. Even so, saith Christ, [a] *Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no*

I.

a Ioh. 6. 53. 54.

life in you: And of those that eate him he saith; *Who so eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day*. Whereby it is easie to be vnderstood, that this eating and drinking is a certaine action, whereby Christ is vnited vnto vs so neere, that we sucke life out of him, yea that he himselfe becometh [b] our life, as the Apostle calleth him. [c] It is true that the bread of the earth when we eate it, cannot feed vs, till it be changed into our bodies, because we are more excellent then it is: But the bread which came downe from heaven, is more excellent then we are, and therefore that we may be fed by it, we are changed into it, & made mem-

b Col. 3 4.

c Aug. Confess. l. 7. c. 10. Nec tu me in te mutabis, sicut cibum carnis tuæ, sed tu mutaberis in me.

members of his bodie, of his flesh, and of his bones. Even as the fire turneth into fire all things that feed on it.

II. THIS leadeth vs by the hand to the consideration of *the necessitie* of the eating of this bread, that is to say, of our vnion and communion with Christ. Our felicitie is to be ioyned with GOD, [d] *with whom is the fountaine of life.* But [e] *sinne separateth betweene vs and our God.* For [f] *he is light, and in him there is no darknesse at all: & we are darknesse,* and in vs by nature there is no light at all. [h] *What communion hath light with darknesse?* O Lord, thou hast made vs for thine owne selfe, that sticking fast vnto thee, we may be blessed by thee: But loe by our sinne we

d Psal. 36. 9
e Esa. 59. 2.
f 1 Ioh. 1. 1. 5.
g Eph. 5. 8.
h 2 Cor. 6. 15.

[i] Eph. 2. 11. 12. 13.
[k] Psal 73. 27. 28.

are far off, and [k] *loe, they that are far from thee, shall perish. But it is good for vs to draw neere vnto thee*; neither is our heart at rest till it returne vnto thee. Tell vs then, ô Lord, how shall we be againe ioyned with thee? The Sonne, the Word, the Wisedome of God answereth, [l] *No man cõmeth vnto the Father, but by me.* And S. *Paul* telleth vs why, and how, saying, [m] *Now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ.* Aske ye why? Because by the blood of his sacrifice, he hath satisfied the iustice of God, asswaged the burning fire of his indignation, and made attonement for vs, as [n] *Suretie and* [o] *Mediatour of the new Testament.* Aske ye *how*? Because

[l] Ioh. 14. 6.
[m] Eph. 2. 13
[n] Heb. 7. 22.
[o] Heb. 9. 15.

cause we are *in him*. He is our *p high Priest*, who beareth vs vpon his shoulders, and vpon his heart before the Lord, q *who hath given to vs eternall life, and this life is in his Sonne: He that hath the Sonne, hath life: and he that hath not the Sonne, hath not life*. For as r he who found a treasure hid in a field, could not claime any right vnto it, till he bought the field: So cannot we challenge s *the treasures of wisdome & knowledge*, and of that t *fulnesse of graces* which is in Christ, till he himselfe be ours: and so ours, that we be *in him*, and *one with him* by a most reall vnion of his person with our persons.

p Exod. 28. 11. 12, 30.

q 1 Ioh. 5. 11. 12.

r Math. 13. 44.

s Col. 2. 3.

t Ioh. 1. 16.

III. Even as u *the graffe* is one tree with the stocke wherein

u Rom. 6. 5.

x Ioh. 15. 1.
y 1 Cor. 12. 12.
a Eph. 5. 31. 32.
b Eph 2. 20. 21.

it is graffed;[x] *the vine and the branches* are one plants;[y] *the head and the members* are one body, [a] *the husband and the wife* are one flesh, [b] *the foundation and the stones builded vpon it*, are one Temple; and to come to the similitude of my Text, *the bread* which was no part of vs, because it is without vs, when it is eaten becõmeth a part of our flesh, and of our bodies. So ye see, not onely by the similitude of *eating*, but also by all the rest, that our vnion with Christ is so necessary, that as a man cannot liue without meate, nor a house stand without a foundation, no more can we liue, stand, and withstand in the evill day, without our vnion with Christ, according to his own saying,

saying, [c] *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me* (or *severed from me*) *ye can doe nothing.* Ye see also that he is vnited with vs in all that is his, *i.* in both his natures: [d] *In his manhood:* for *we are members of his body, of his flesh, and of his bones:* And *in his Godhead:* For [e] *He that is ioyned vnto the Lord, is one Spirit.* Likewise we are vnited with him in all that is ours, *i.* not only in our soules, but also in our bodies, as the Apostle saith, [f] *Know ye not that your bodies are the members of Christ?*

c Ioh. 15. 5.

d Eph. 5. 30.

e 1 Cor. 6. 7.

f 1 Cor. 6. 15.

IV. If THIS had beene diligently and religiously observed, there should not be any controversie betweene

Papists & vs about the manner of the eating of Christ. For if to eate Christ be no other thing but to vnite *Christ* vnto our selues; if we know how we are vnited with him, we cannot chuse but know how we eate him. If we be one with him corporally, that is, after an outward and corporall manner, then we eate him corporally: But if our vnion with him be spirituall, doubtlesse the mouth wherwith we eate him, must be a spirituall mouth. Papists say that our eating of Christ is both spirituall and corporall: That out of the Sacrament it is spirituall: And many Papists, as [g] *Gabriell Biel*, [h] *Caietan*, [i] *Cusanus*, [k] *Iansenius*, [l] *Tapper*, [m] *Hesselius*, and others, acknowledge that Christ

[g] *Biel super can. Miss. lect. 8.*
[h] *Caietan. in 3 part. q 80. art. vlt.*
[i] *Cusan epist. 7. ad Bohemos.*
[k] *Iansen. concordant. c 59*
[l] *Tapper explicat. art. 15*
Lovanius.
[m] *Hessel. in lib. de commun. sub vna specie.*

Christ in this whole Chapter speaketh of the spiritual eating only. n Bellarmin with the rest of the Societie, and other Popish Doctors grant that wee must take in that sence all the words of Christ from the seven and twentith vnto the one and fiftie verse, which now I expound. But that from henceforth beginning at the one & fiftie verse vnto the end of the Chapter, Christ speaketh of the Eucharist: which opinion Cusanus refuteth by these words of Christ vers. 53. *Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you*, saying that o *if they must be verified of all the Saints which haue this diuine life, they must not be vnderstood of the visible or Sacramen-*

n Bellarm. de Eucharist. lib. 1. cap. 5.
o Cusan. epist. 7. ad Bohem. Necesse est quod si de omnibus sanctis debet verificari, qui habent vitam illam diuinã, quod non intelligitur de visibili seu Sacramentali manducatione, sed de spirituali.

mentall, but of the spirituall eating. Which is true: Yet all Papists agree that in the Sacrament Christ is eaten not onely *spiritually* by faith, but also *corporally* by the mouth of the body, in such sort that the true body of Christ entereth into their mouthes, and is received into their stomackes. If ye aske how they can believe such a mõstrous Doctrine? They answere, that Christ affirmeth in this Chapter, that we must eate his flesh, & drinke his blood: And that in the Sacrament he hath commaunded vs to eate his body, saying, *Take, eate, This is my body:* To refuse to eate him, were disobedience: To aske *how*, is incredulitie, like vnto that of the *Iewes* of *Capernaum*, p *who strove*

p Ioh. 6. 52. Rhemista.

strone amongst themselues, saying, HOW can this man giue vs his flesh to eate? This, say they, is the literall sence, and this sence they will follow.

V. BVT first, if the literall sence must be alwayes followed, why beleeue they not, as the *Anthropomorphits* did, that *God* hath a body as we haue, seeing *God* saith that he hath eyes, eares, hands, feete, &c? Why shake they not hands with *the Arrians*, and deny Christ to be God, because he himselfe said, [q] *My Father is greater then I?* Certainely if they had been in *Nicodemus* his place, they would not haue asked of Christ, [r] *How can a man be borne when he is old?* but said vnto him, Lord seeing thou hast said that we must be borne againe, we be-

q Ioh. 14. 28

r Ioh. 3. 4.

leeue

leeue that we shall enter the second time into our mothers wombe, and be borne againe. And if they had bin standing by the *Samaritane* Woman, they would haue taught her to beleeue that Christ is reall and substantiall water, because he called himselfe water: May they not also with as good reason expoūd literally, that which *s the Wisdome* in the *Proverbs*, *t the Spouse* in *Salomons Song*, *u God* in *Esaiah* speaketh of the furnishing of their Table with beastes, honey, milke, bread, and wine? And when God saith, *x Open thy mouth wide, and I will fill it, y eate, drinke abundantly*, if we must alwayes cleaue to the leaues of the words, we must prepare our throats & our bellies,

s Pro. 9. 5.
t Cant. 5. 1.
u Esa. 55. 1.
x Psal. 81. 10
y Cant. 5. 1.

lies, and drinke ſtoutly till we be drunke.

VI.

SECONDLY, if thoſe ſpeeches muſt be taken allegorically of meate and drinke of another kinde then thoſe which are earthly and vſuall amongſt vs, it is no offence to aske *how* we may be made partakers of them. To aske *how* the things which GOD alone doth may be done, *as how* he created the world, How the Word was made fleſh, &c. is a moſt horrible ſinne: [a] *For in ſuch things all the reaſon of that which is done, is the power of the doer.* And therefore *Zacharias* ſinned, when he asked, [b] *How ſhall I know this? for I am an old man, and my wife well ſtricken in yeares.* But when any thing is to be done by vs, it is not diffi

a *Auguſt. ad Voluſian. Epiſt. 3. In talibus rebus tota ratio faciendi poſtulat potentiam faciens.*

b Luke. 1. 18. 20.

IV

diffidence, is not curiositie, it is docilitie, it is dutie to aske *How* we should doe it, that we may doe it well, and according to the will of the commander, so that wee goe to him, and aske counsell at his mouth, *how* he will haue it to be don. The *Iewes* of *Capernaum* [c] *through presumption and arrogancie*, asked [d] *how* Christ might giue them his flesh to eate, and calling his speech *an hard saying, went backe, and walked no more with him*, whereas [e] *they should haue remained with him, and not departed, they should haue asked, and not despaired.* O thrice and foure times happie had they been, if they had propounded to Christ an *How of docilitie*, as *Nicodemus* did, when having a

c Cyrill. in Ioh. lib. 3. cap. 30. Et lib. 4. c. 14

d Ioh. 6. 52. 60. 67.

e Chrysost. in Ioh. hom. 46.

a good conceit of Christ, esteeming him so wise that he said nothing absurdly, and not vnderstãding his words, asked of him, [f] *How* they should be vnderstood, & was instructed. How more happie had they beene, if they had come to Christ with an *How of faith*, as *Manoah* did to the Angel, saying, [g] *Now let thy words come to passe: How shall we order the childe, and how shall we do vnto him?* And as *the Virgin Mary* did, when beleeving the words of the Angel *Gabriel* that she should be the mother of the Sonne of God, & not knowing if any action of hers should concurre with the power of God in that work, she asked, [h] *How shall this be, seeing I know not a man?* So we

[f] Ioh. 3. 4.

[g] Iudg. 13. 12.

[h] Luk. 1. 34.

we beleeue that we must eate Christ: For seeing he hath said it, is there any Christian that dare deny it? This eating is commanded vnto vs, and to be done by vs. Therefore to aske *how* we should doe it, and to be carefull that we sinne not by doing it amisse, is docilitie and faith.

VII. THIRDLY, Papists themselues, when they are hoarse with crying against vs, because we aske and teach *how* Christ is eaten, seeke in their owne braines the exposition of this *How*, and decide the question in words so monstrous, that we could not beleeue it, if they were not written in their own bookes. NICOLAS the II. Pope of *Rome*, and a Councell of an hundred and fourteene Bishops

shops which he assembled at *Rome* in the yeare of Christ 1059. constrained *Berengarius* to confesse, that [i] *not onely the Sacramẽt, but also the true body of our Lord Iesus Christ, is truly and sensibly handled and broken with the hands of the Priests, and is brayed with the teeth of the faithfull.* This canon is against the Scripture, which saith *Ioh.* 19. 36. that *a bone of him shall not be broken.* And therefore the Romane Doctours, departing from their maxime, That *the Pope and the Councels approved by him cannot erre*, say that *Christ* without any such bruising goeth down from the mouth to the stomacke whole and intire, but hid vnder the accidents of the bread. There is in S. *Bernards* workes a Sermon

i Decret. 3. parte de consecrat. dist. 2. can. 42. Ego Berengarius. Scilicet panẽ & vinum, quæ in altari ponuntur, post consecrationem, non solũ sacramentũ, sed etiam verum corpus & sanguinẽ domini nostri Iesu Christi esse, & sensualiter, non solum sacramentum, sed in veritate manibus sacerdotũ tractari, frangi, & fidelium dentibus atteri.

Sermon *de Cœnadomini, of the Lords Supper*, but it is none of his: In it the author faith, *Speciem panis rodit aliquando forex parui ſſimus: Chriſtianus recipit etiam peſſimus: virtutem gratiæ ſpiritualis non niſi prædeſtinatus recipit. A little mouſe ſometimes gnaweth the ſpece of bread, & a lewd Chriſtian receiveth it alſo: whereas he onely who is predeſtinated receiueth the vertue of the ſpirituall grace.* By the *ſpeces* of bread he vnderſtandeth the accidents thereof, ſuch as are the colour, the ſmell, the ſauour, the weight, and ſuch like; but it would be a good peece of learning to tell vs how a mouſe can gnaw, and a wicked man eate accidents.

THOMAS the Angelicall Doctor

Doctor of the *Roman Church* maintaineth that not onely wicked men, but also fowles, beasts and wormes may eate Christs body in the Sacrament, and in all the Masse-bookes many instructions are given to the Priests what must be don with the mouse which hath eaten Christs body, and with the body of Christ, which the Priest or a sicke man hath vomited.

Tho. 3. parte q. 80. art. 2. ad 2ni. De defectibus occurrentib circa Missam.

If ye aske how long he continueth there? They answere to that also. The Priest praying in the Masse that [k] *it may sticke fast to his bowels*, thinketh that he continueth for ever in his body. [l] *The Canonists* say, that *as soone as the species* (or visible accidents) *are bruised with the teeth, his body is rauished into heauen*, as if

k *Adhaereat visceribus meis.*

l *Glossa in can. 23 Tribus gradibus. Certum est quod species quam cito dentibus teruntur, tam cito in cœlum rapitur corpus Christi.*

if he were afraid of a snatch by the way.[m] *Thomas* and the most part of the rest say, that he abideth in the stomacke till *the species* or accidents vnder which his body was hid be consumed, that is, as long time as would be needfull to the naturall heat to disgest the bread whereof they are the accidents, if it were in the stomacke. This is their explication of the *how* the body of Christ is eaten in the Sacrament, wherein they omit to tell vs *how* it goeth out againe. But we say that this manner of the eating of the body of Christ is impossible in it selfe, indecent and iniurious to Christ, and vnprofitable to the eaters.

m *Thom. 3. parte. q.80. art.3. conclus. Bellarm. de Eucharist. lib.14.c.1.*

CHAP.

CHAPTER. VI.

Six reasons why it is impossible to eate Christ with the mouth of the body.

I.

YE haue sundry wayes to know that it is impossible. 1. In S. *Chrysostome* exhorteth vs *to eate, to drinke, to put on Christ*, Shewing that those three must be done by one and the same action. But by the mouth we cannot put him on: Therefore by the mouth we cannot eate and drinke him. Extend this argument to all the rest of the similitudes, whereby our vnion with Christ is expressed. The vnion of clothes with the body, and of stones with the foundation *is artificiall and outward*: The vnion of the head with

n *Chrysost.* 1 *Cor.* 11. *homil.* 27. Ἐνδυσώμεθα τὸν Χριστὸν, ποτισώμεθα καὶ ἐνδύσωμεν.

with the members, of the vine with the branches *is naturall and inward*: The vnion of the husband with his wife, *is ciuill*, and inforceth not any proximitie or touching of bodies, as the rest doe: For they remaine one flesh, although they be as far separated as the East is from the West. If a bodily manner of conjunction with Christ, cannot be inforced by those similitudes, because it should be at one time outward and inward, naturall, civill, and artificiall, which is impossible: Let Papists tell why it should be inforced by the similitude of eating? If by the similitude of eating, why not also by the rest? Here they are muffled and cannot answer. * *Cusanus* one of their owne confesseth

*Cusan epist. 7. ad Bohemos. Credere igitur, bapti-

confesseth, that *all those similitudes, and what soever Christ saith after that manner, hath no difference in the spirituall understanding, but it is one thing which by all such things is diversly expressed, to wit, As many as received him, to them gaue he power to become the Sonnes of God, to them that beleeue on his Name.*

SECONDLY, in the Sacrament he giveth himselfe, not as glorified in heaven, but as dead vpon the crosse, as he said, p *This is my body which is broken for you: This is my blood which is shed for many: Doe this in remembrance of me.* Which commandement the Apostle explaineth saying, q *For as often as ye eate this bread, and drinke this cup, ye doe shew the Lords death till he*

Kari, manducare, & bibere, et quicquid similiter per Christum dicitur, non habet in spirituali intellectu differẽtiam, sed vnũ solum est, quod per omnia talia varie exprimũtur, scilicet quotquot receperũt eum, dedit eis potestatem filios dei fieri ijs qui credunt in nomine eius.

II.

o 1 Cor. 11. 24.

p Mar. 14. 24

q 1 Cor. 11 26.

he come. He did giue himselfe to the Apostles so, and they receiued him so. For he was not then glorified. Should we desire to receiue him otherwayes then they did? To receiue him so with the mouth of the body it is impossible, because he is not now dead, but [r] *liueth vnto God*. This argument preuents all replyes.

r Rom. 6. 10

III. THIRDLY, if Christ were in the Sacrament, wicked men, yea worms, mice, dogs, asses, and other beasts might eate him. But that is impossible, saith [s] *Origines*, because if they did eate him, they should abide in him, as he saith. *vers. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*: and abiding in him they should

s Origin. in Math. 15. Verus cibus quem nullus malus potest edere.

should liue for ever, as he saith in my Text, *If any man eate of this bread he shall liue for ever*, and so often in the verses preceeding and following: Which moved [t] S. *Austin* to say, that *he who is discordant from Christ, eateth not his flesh, and drinketh not his blood, although he receiue daily the Sacrament of so great a thing to the condemnation of his owne presumption.* As likewise he saith of the Apostles, that [u] *they did eate the bread which is the Lord*, and of *Iudas*, that *he did eate the bread of the Lord against the Lord, They life, he paine.*

FOVRTHLY, the Lord himselfe seeing that many of his Disciples tooke his words carnally, as if he had spoken of a corporall eating

t De consecrat. dist. 2. cā 65 Qui discordat à Christo, nec carnem eius manducat, nec sanguinem bibit, etiamsi tanta rei Sacramentum ad iudicium suæ præsumptionis quotidie indifferenter accipiat.

u Idem in Iohan trac. 59. Illi manducabāt panem dominum: Ille panem domini contra dominū; Illi vitam, ille pœnam.

IV.

of his body, [x] *to draw them away from bodily eating, and to teach them that his flesh is a heavenly meate, and is given to be spirituall food, he maketh mention of his ascension into heaven,* saying, *vers.* 61. 62. *Doth this offend you? What and if ye shall see the Sonne of man ascend vp wher he was before?* arguing, This is a strong reason, that [y] *he giueth not his body after the maner which they imagined.* [z] *For the heavens must receiue him, vntill the time of restitution of all things, which God hath spoken by the mouth of all his holy Prophets,* because there [a] *he appeareth in the presence of God,* and [b] *maketh intercession for vs,* and cannot come out of that *Holy place,* till his intercession be ended, which will not be till

x *Athan. de verb. Christi Quidixerit verbum contra filiũ hominis: Quomodo fieri posset vt totus mundus ederet de carne ipsius, quæ non sufficeret paucis hominibus: Ideo dominus de carnis suæ manducatione loquens, sui in cœlum ascensus meminit, vt a corporali eos manducatione abstraheret, & vel inde discerent carnem Christi esse cibum cœlestem, et in alimoniã spiritualem dare.*

y *Ibidẽ trac. 27. Vel iuxe*

till the worldsend. For [c] *if he were on earth, he should not be a Priest.* But he is a Priest: and therefore, saith he himselfe, [d] *If any man say vnto you, Loe, here is Christ, or there, beleeue it not: Behold he is in the desert, goe not forth; behold he is* ἐν τοῖς ταμιείοις, *in the secret chambers,* (as when Papists say he is in the chappell, on the Altar in the box) *beleeue it not.* Beleeue rather S. *Paul* who saith, that [e] *whiles we are at home in the body, we are absent from the Lord, and henceforth know him no more after the flesh,* and according to his exhortatiõ, [f] *seeke those things which are aboue, where Christ sitteth on the right hãd of God: set your affection on things aboue, not on things on earth.* [g] *In vaine would he labour to heaue*

videbitis quod non eo modo quo putatis erogat corpus suum. Certe vel inde intelligetis quod gratia eius non consumitur morsibus.

[a] Act. 3. 21.
[a] Heb. 9. 24.
[b] Ro. 7. 34.
[c] Heb. 8. 4.
[d] Math. 24. 23. 26.

[e] 2 Cor. 5. 6. 16.

[f] Col. 3. 1. 2.

[g] Bernard. de Aduentu domini serm. 1. Incassum laboraret erigere corda nostra, nisi collocatũ in cœlis salutis nostræ doceret auterem.

heaue vp our hearts to heaven, if the authour of our saluation were not in heaven. Yea most preposterously should he endeuour to withdraw our hearts from the earth, if Christ were on earth. For *where your treasure is, there will your hearts be also.*

[b] Mat. 6. 21.

V. Fiftly, if the eating of Christ with the mouth of the body were possible, his manhood might be separated from his Godhead, his soule from his body, and the life which is in him from his person. Can his Godhead which is infinite be receiued in our bodies? Can his soule which is a spirit enter into our stomackes? Can his quickning life which cannot be without his Godhead, goe where the Godhead will not goe?

Certainly, if it were possible to eate him, the mouth of our body could eat nothing of him but his body: And what is a body without a soule, but a corps? if then Christ[i] *being raised from dead, he dieth no more, death hath no more dominion over him*, it is impietie to thinke, it is blasphemie to say that his body may be eaten corporally.

[i] Rom. 6. 9.

VI. And why, I pray you, doth the Priest when he sheweth the hoste to the people, cry, *Sursum corda*? Why doth the people answer, *Habemus ad dominũ*, but because they acknowledg that even when the Sacramẽt is given, Christ is in heaven, and is not in his body else-where? So all that they prattle of the possibilitie and realitie of his bodily

presence in the Eucharist, is like a spiders web, which is swept away with the first blast of the truth.

CHAPTER VII.

I. *The bodily eating is indecent and iniurious to Christ.*
II. *The reply of the Adversaries impertinent.*
III. *The same eating is vnprofitable to the eaters.*

I. CERTAINLY although it were possible, *it is vndecent, and iniurious to Iesus Christ.* Are the accidents of a crust a convenient garment to cover the Sonne of God? Is it fit that he who vpholdeth all things by the word of his power, should be borne betweene the fingers of a Priest, who is in

in perpetuall feare least he fall? Are the stomackes of men, which are puddles of infection, Temples well suting the Lord of glory? The Cherubims and Seraphims, all the Angels of God worship and serue him in heavē: The divels themselues stoop and bow downe their heads before him from the lower hels, and men which are no better then Grashoppers put him to an open shame, maintaining, as I haue said, that not onely wicked men, but also fowles, beasts, & wormes may eat him.[1] To let you see how farre the God of this world hath blinded them, they dare say that this blasphemous divinitie derogateth nothing from the glory of our Lord Iesus Christ.

1 Thom. 3. q. 80. art. 3. Quidā dixerunt quod statim cum Sacramentū tangitur a mare vel canē, desinit ibi corpus esse Christi, quod etiam derogat veritati Sacramenti. Alexan. Halens. part. 4. sum. q. 45. in 1. & q. 53. in 2.

II.

WHY? [m] Because forsooth *he was crucified by sinners without any diminution of his dignitie*, yea was by [n] *the divell* transported from one place to another. But these things did befall him in the dayes of his flesh: Then he came to be tempted, to be abused and crucified by wicked men: Then [o] *he was in all things tempted like as we are, yet without sinne.* But now [p] *he sitteth at the right hand of his Father in the heauenly places, farre aboue all principalities, and power, and might, and dominion.* Now [q] *he is crowned with glory and honour.* Now [r] *God hath highly exalted him, and given him a Name which is aboue every name, that at the Name of Iesus every knee should bow, of things in heauen,*

m Thom. ibi.

n Math. 4. 5. 8.

o Heb. 4. 15.

p Eph. 1. 20. 21.

q Heb. 2. 7.

r Phil. 2. 9 10.

and

and things in earth, and things vnder the earth. And shall he now, now be in a worse case then he was in his greatest infirmitie? For then he did not enter into mens bellies, and did not feare the gnawing of wormes, nor the teeth of mice, nor the intrals of beasts.

What? say Papists, is not God every where, and is not defiled? True. But the body of Christ is not. It is a true body: Therefore if it be in the body of a man, or of a beast, it must touch them: And it cannot touch them, but it must be defiled by them. They aske againe, Doth not the light of the Sunne inlighten the whole aire? Is it not spread over the whole earth? Shineth it not

in the most infected places, and is not infected? True also. For the light in the Sunne and in the aire is not a body, it is an accident. But the body of Christ is a true body. If the Sunne it selfe were vpon a dunghill, it should be foyled, as well as the aire wherein the light is. So the body of Christ if it touch our bodies must necessarily be contaminated: And although it were not, I say that it cannot be lodged in the stincking bellies of men or beasts, but it must be dishonoured: Wherefore I conclude, that this eating of the body of Christ, is not onely impossible, but also indecent & outragious to Christ.

III. What although it were possible? What although Christ

Christ were not dishonoured by it? I ake *eti bone?* The least of the works of God hath somewhat: This which is thought to be one of the most wonderfull, hath none at all. Christ must overturne the whole order of nature, he must be subiect to the intention of a Priest, he must be at once in heaven & on earth; he must contract his body to the capacitie of a little round crust, and have his head in his feete, and all the parts of his body pellemelled: He must be kept in a box, and often tarry there till he get a white coate. To what purpose so many monstrous wonders? To save men? No, no. Many men since the beginning of the world till Christ have beene

saved

saved without this eating. Many every day goe to heaven without it. Many wicked men are damned with it. Those who communicate every day, reape no profit by it. For no meate doth good, except it sticke to him that eateth it: Whereas the body of Christ doth not continue in them. But it must scoure to heaven as fast as it came from it, having no longer leaue to stay then till the accidents be consumed, and giving no oddes in Paradise to them who are every other day so carefull to receiue it. For what end doe wee eate our daily bread? To sustaine our liues. For what end must wee eate the bread which came downe from heaven, must Iesus Christ enter into

vs?

vs? He himselfe answereth saying, s*He that eateth me, even he shall liue by me*, and that *for euer*, as he saith in my Text. And yet Papists confesse that to haue his body in our bodies, bringeth no such advantage to any man. *The Virgin Mary* had him nine moneths in her wombe, and *Elizabeth* said vnto her, t*Blessed is shee that beleeved*. And when a woman said vnto Christ, u*Blessed is the womb that bare thee, and the papes which thou hast sucked*, he reiected that saying with this answere: *Yea blessed are they that heare the word of God, and keepe it*, shewing that it is not the having of his body in our bodies, but the having of him and of his word in our hearts by faith

s Ioh. 6. 57.

t Luk. 1. 45.

u Luk. 11. 27. 28.

faith and obedience that quickeneth and blesseth vs. Which I will proue, declaring first, the true manner how CHRIST giveth this bread, and next how we receiue it.

CHAPTER VIII.

I. *We must learne of Christ how he giveth himselfe, and how we receiue him.*

II. *Christ giveth himselfe vnto vs by his Spirit.*

III. *To be in Christ, and to haue the Spirit of Christ are equiualent in the Scriptures.*

IV. *We haue no reall vnion with Christ in the Sacraments but by the Spirit.*

V. *It is easie to the Spirit to vnite vs vnto Christ.*

VI. *We*

VI. *We must pray for the Spirit.*

WE shall not goe astray, if in this point, and all others, we follow the counsell of S. [x] *Cyrillus, and make inquirie in such sort, that we dwell with God, and be not caried about with the opinions of men.* Papists beleeue that they must eat Christ, because he hath said it. We beleeue it likewise. But when he telleth vs also, *how* he giveth himselfe, and *how* we must eate him, they stop their eares, and will not heare: we must not doe so: we must say vnto him as *Samuel* did to GOD, [y] *Speake Lord, for thy servant heareth.* He of all can best tell *how* he giveth himselfe, and *how*

x Cyrill. in Ioh. lib. 4. c. 13. *Quærendum enim ita semper est, vt apud eum hæreamus, & ad alienas sententias non deferamur.*

y 1 Sam. 3. 9.

how we receiue him. And what he answereth to both questions must be true.

II. TO THE first he answereth in the 63. verse of this Chapter, saying, *It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speake vnto you, they are Spirit and they are life*, i. they must be vnderstood *of the spirit*, which is [a] *the Spirit of life*, quickning the flesh of *Christ*, and [b] *making all the members of his body to liue* by a spirituall vnion with him. He had said before *vers.* 56. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.* And S. *Iohn* saith, that [c] *hereby know we, that we dwell in him, and he in vs, because he hath giuen vs of his Spirit.* It is then by the Spirit

a Rom. 8. 2.

b *Aug. in Iohan. tract. 27. Ergo spiritus est qui viuificat. Spiritus enim facit viua membra.*

c 1 Ioh. 4. 13.

rit that he giveth himselfe vnto vs, and dwelleth in vs. And this giving of himselfe vnto vs by his Spirit is so incompatible with his bodily presence, that he averred for a most certaine truth, that d *it was expedient that he should goe away; For if I goe not away*, said he, *the Comforter will not come vnto you: but if I depart, I will send him vnto you*: And what to doe? e *To abide with you for ever*. And this abiding of his Spirit with vs, is his abiding with vs, as he saith in the next verse, *I will not leaue you comfortlesse, I will come to you.*

d Ioh. 16. 7.

e Ioh. 14. 16. 17. 18.

III.

THIS Is so true, that in the new Testament to be in Christ, and to haue the Spirit of Christ, are equivalent: The Apostle averreth, that if

f Rom. 8. 9. 10. f *if any man haue not the Spirit of Christ, he is not his*: Wherevnto he addeth, *If Christ be in you*, because *Christ* is not in vs, but by his Spirit. This vnion of Christ with vs extendeth it selfe to our bodies.

g 1. Cor. 6. 15. g *Know ye not*, saith the Apostle, *that your bodies are the members of Christ?* If ye aske of him How? He answereth,

h Vers. 17. h *He that is ioyned vnto the Lord, is one Spirit. i. e.* he is made one with the Lord by the holy Spirit, as he sheweth when he asketh againe,

i Vers. 19. i *What, know you not that your body is the Temple of the Holy Ghost, which is in you, which ye haue of God.*

IV. We haue no other kinde of vnion with Christ in the Sacraments. It is written of our *Baptisme*, that k *by one Spirit*

k 1 Cor. 12. 13.

rit we are all baptized into one body, because it is *the Spirit* that in our Baptisme incorporateth vs in Christ. It is also written of the Lords Supper, that *we haue bin all made to drinke into one Spirit*, because that in that holy Sacrament he giveth his body vnto vs by his Spirit. Although that his body should come downe from heaven, and enter into our bodies, it could not vnite vs vnto him, as I haue said: *for the flesh profiteth nothing*: But that which is impossible to his flesh, is easie to his Spirit, which if he send from heaven into our hearts, it will vnite vs vnto him more truely and neerely then our soules are vnited to our bodies.

1 Cor.12.13

THIS

V.
1. Vse.

THIS then is the true *How* Christ giveth himselfe to be eaten, wherevnto we must submit our minds and cogitations, without any further inquirie, following the example of the blessed *Virgin*, who when the Angel had instructed her that [1] *the holy Ghost should come vpon her*, and make her to conceiue, brought into captivitie all her thoughts to the obedience of the Word of GOD, and said, *Behold the handmaid of the Lord, be it vnto me according to thy Word.* Behold, I pray you, how the Sunne budgeth not out of his heavenly tabernacle, and nevertheless darting his beames from heaven to earth, communicateth it selfe to all the creatures that are on earth.

[1] Luk. 1. 35. 38.

And

And shall we say, that [m] *the Sunne of righteousnesse*, must leaue his celestiall and glorious palace to make good the word which he hath spoken of our communion with him? O blasphemy? He hath said that by his Spirit he will come vnto vs, and dwell with vs: He will doe it as he hath said it, [n] *For with God no word shall be impossible*.

m Mal. 4. 2.

n Luk. 1. 37.

VI. 2. *Vse.*

WHEREFORE fettering our curiositie with the shackles of the word of God, let vs cry to heaven, [o] *Come* O most holy and blessed Spirit into our hearts, assured that if we pray so earnestly, God will heare vs: [p] *For*, saith Christ, *if ye being euill know how to giue good gifts vnto your children, how much more shall your*

o *Veni creator Spiritus, Et infunde cœlitus. Lucis tuæ radium.*

p Luk. 11. 13.

your heavenly Father giue the holy Spirit to them that aske him?

CHAPTER IX.

I. *We must learne of Christ himselfe how we eate him.*
II. *Such bread, such eating.*
III. *Such man, such eating.*
IV. *Such sences and instruments to apprehend him, such eating.*
V. *Such end of our eating, such eating.*

I. LET VS in the next place goe againe vnto Christ, and aske and learne of him how we must eate this bread, which came downe from heaven. For q *he beareth with vs, when we aske of him, not to contradict, but to learne.* O ye that haue

q *August. in Ioh tract 27 Patitur enim nos non contradicentes, sed nosse cupientes.*

haue an eare to heare, heare. r *The secret things belong vnto the Lord our God.* r Looke not with the men of *Bethshemesh* into this Arke of the Lord: s *He giueth not account of any of his matters.* u *But those things which are reveiled, belong vnto vs and to our children for ever, that we may doe all the words of this Law.* Conformably whereunto an Ancient hath said wisely, x *Quæ deus occulta esse voluit non sunt scrutanda, quæ autē manifesta fecit non sunt negandā: ne in illis illi cītē curiosi, istis damnabiliter inueniamur ingrati,* that those things which GOD will haue to be hid, must not be searched, and those which he hath made manifest, must not be denyed, least in those we be found vnlawfully curious, and in

r Deut. 29. 29.
s 1 Sam. 6. 19.
t Iob. 33. 13
u Deut. 29. 29.
x Ambros. de Vocat Gent. lib. 1. cap. 7.

in this he condemned as vnthankfull. Of these things is the manner of the eating of the bread which came down from heaven.

II. FIRST, Such as the bread is, and as it is given to be eaten, so must it be eaten. If it be come downe from heaven, from heaven also must come the mouth that eateth it. If it be given vnto vs by the holy Spirit, the mouth which receiveth it must be a spirituall mouth. If Christ who is this bread, giveth himselfe vnto vs as dead, haue we any mouth that can eate him so, but the mouth of the soule? This is his own doctrine. For after he had said, *Take ye, eate ye, This is my body*, he shews how we must eate him, saying, *doe this in re-*

remembrance of me. Those words, saith S. *Augustin*, are a figure commanding us to communicate to his passion, and to record profitably, that his flesh was crucified and wounded for us, which we cannot do but by an action of the soule.

SECONDLY, Such man, such eating. If he who eateth Christ be nothing but a naturall man, let him eate and drinke with his naturall organes. But if Christ be meate for Christians, if the Christian be [z] *a new man*, [a] *a spiritual man*, [b] *an inward man*, if all his organes be spirituall and inward, shall we not say truly with S. *Augustin*, that he he alone eateth Christ, [c] *that eateth inwardly, not outwardly; who eateth in his heart, not he that thrusteth his tooth into the Sacrament.* I Third-

[y] *August. de Doct. Christ. lib 3. cap. 15. Figura est ergo praecipiens passionis dominiq; esse communicandum, & suaviter atque utiliter recondendũ in memoria, quod pro nobis caro eius crucifixa & vulnerata est.*

III.

[z] Eph. 4. 24.
[a] 1 Cor. 2. 1
[b] Rõ. 2. 29.
Rom. 7. 22
[c] *August. in Ioh. tract. 26 in verba, Vis quis manducat ex ipso non veriatur Qui manducat intus, non foris: qui mãducat in corde, non qui premit dente*

IV.

THIRDLY, to apply this to all the ſences and parts of the inward man, *Chriſt* ſaith, [d] *bleſſed are they which doe hunger and thirſt after righteouſnes.* Is not he he himſelfe, [e] THE LORD OVR RIGHTEOVSNES? Such then as is *our hungring and thirſting after him*, ſuch is our eating of him: If this hunger be in our ſtomackes, if this thirſt be in our throates, then let vs ſatisfie our gnawing ſtomacks with him, let vs drinke him with our throates: But if this hunger and thirſt be proper to the ſoule, as *David* ſaith, [f] *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee, O God: My ſoule thirſteth for God, for the living God.* What can the eating of his flеſh be, but as S.

[d] Math. 5. 8.

[e] Ier. 23. 26.

[f] Pſal. 42. 2.

[g] *Cyprian*

[g] *Cyprian* ſaith, *a certaine greedineſſe, and eager deſire to abide in him?* Such as are our eyes wherewith we ſee him, ſuch is our mouth wherewith we eate him. If we ſee him with our bodily eyes, with our bodily mouth we muſt eate him. But he expoundeth our ſeeing of him, by our beleeving in him, ſaying, [h] *This is the will of him that ſent me, that every one which ſeeth the Sonne and beleeveth on him, may haue everlaſting life.* Therefore I ſay that to beleeue in him, is to eate him. He ſaid to the belly-god *Iewes*, [i] *Labour not for the meate which periſheth, but for that which endureth vnto everlaſting life.* O Lord we aske of thee as the *Iewes* did, *what ſhall we doe, that we may*

g *Cyprian. de Cœna domini. Eſus igitur carnis huius, quadam auditas eſt, & quoddam deſiderium manendi in ipſo.*

h Ioh. 6. 40.

i Ioh. 6. 27. 28. 29.

worke the workes of God, for such as is *our labouring* for this meat, such is our eating thereof: And thou answerest O Lord; *This is the worke of God, that ye beleeue on him whom he hath sent.*[k] This then *also*, saith S. *Austin*, *is to eate the meate which perisheth not, but endureth vnto everlasting life. For what vse makest thou readie thy teeth and thy belly? Beleeue and thou hast eaten him.*

4. [l] *We know him no more after the flesh: For* [m] *we are absent from the Lord.* And nevertheless he saith, [n] *All that the Father giveth me, shall come to me: and him that commeth to me, I will in no wise cast out.* Such then as are *our feete* wherewith we goe vnto him, such is our eating of him.

[k] *August. in Ioh. tract. 25 Hoc est ergo manducare cibum, qui non perit, sed qui permanet in vitam æternam. Vt quid paras ventrem & dentes? crede & manducasti.*

[l] 2 Cor. 5. 16.

[m] Vers. 6.

[n] Ioh. 6. 37.

him. Goe we vnto him with our bodily feete? When he was in the world many did walke with him in their bodies, to whom he said, [o] *Ye will not come to me, that ye might haue life*, shewing that even then when they were present with him in body, they were absent from him; because they beleeved not in him: For [p] *we walke by faith, not by sight*. Therefore the *Centurion* abiding at home in his body, went abroad vnto him with his faith, and said vnto him, [q] *Lord, trouble not thy selfe: For I am not worthy that thou shouldest enter vnder my roofe: wherefore neither thought I my selfe worthy to come vnto thee: but say the word, and my seruant shall be healed*. And to

o Ioh. 5. 40.

p 2 Cor. 5. 7.

q Luk. 7. 6. 7. 8. 9.

that faith which did not regard the bodily presence of the Lord, the Lord gaue this commendation, *I haue not found so great faith, no not in Israell.* Christ himselfe saith, that to goe thus vnto him, is to eate him. [r] *I am*, saith he, *the bread of life. He that commeth to me shall neuer hunger: and he that beleeveth on me shall neuer thirst.* In stead of *eating*, he putteth *comming*: in stead of *drinking*, he putteth *beleeving*: because the eating of him, is to come to him: & the drinking of him, is to beleeue in him. And these two are one. [s] *Where thou beleeuest, there thou commest.*

r Ioh. 6. 35.

s August. de verbis domini serm. 2. Vbi credis, ibi venis.

5. Such hands to receiue him, such mouth to eate him. The hand wherewith we

we receiue him is the hand of faith, as it is written; [t] *As many as receiued him, to them gaue he power to became the Sonnes of God, euen to them that beleeue on his Name.* This seemeth strange to flesh and blood, which may aske, [u] *whom shall I hold? Is he not absent?* Is he not in heaven? *How shall I send my hand into heauen that I may hold him sitting there?* S. *Austin* answereth, *Send thy faith, and thou hast taken hold of him.*

6. Such as is our palate wherwith we taste him, such is our mouth wherewith we eate him. [x] *O taste, and see that the Lord is good.* How? [y] *The eare trieth words, as the mouth tasteth meat.* So this bread, which is the word of God, [z] *the word which was made*

t Ioh. 1. 12.

u Aug. in Ioh. trac. 50. *Quem tenebo? absentem? Quomodo manum in cœlum mittam, vt ibi sedentem teneam? fidem mitte, & tenuisti.*

x Psal. 34. 8.

y Iob. 34. 3

z Ioh. 1. 14

flesh, must be tasted with a spirituall taste, breeding in vs a delight of it; as S. Basill writeth on the 33. Psalme: And as Tertullian saith, [b] we must long after it, devoure it with our eares, ruminate it with our vnderstanding, digest it with our faith.

7. Christ saith, [c] He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. If then ye can know how he dwelleth in you, and you in him, ye may easily conclude that after the same manner ye eate him. Saith not S. Paul, that [d] he dwelleth in our hearts by faith? And S. Augustin, * that to eate him, is to dwell in him, and haue him dwelling in vs? What is that, but to beleeue in him? He that beleeueth in him, saith the

b Tertull. de Resurrect. carnis c. 37. Proinde in causam vitæ appetendus sermo, & deuorandus auditu, & ruminandus intellectu, & fide digerendus.

c Ioh. 6. 56.

d Eph. 3. 17

* Aug. in Iohan. tract. 26. Hoc est ergo manducare illam escam, & illam bibere potum, in Christo manere, & illum manentem in se habere.

the same Doctor, *eateth him: He is fed invisibly, because he is borne againe invisibly. He is an infant inwardly: He is new inwardly: where he is renued, there he is satisfied.*

FINALLY, Such as are the benefits and the ends of this eating, such must it be. For the meanes must be correspondent vnto their end. And we may know of what kind the meane is by the end to which it is directed. If the end of our eating be to strengthen our mortall bodies, and to make them lustie, tall, big, let vs open our mouthes, sharpen our teeth, inlarge our bellies: But if this bread be, as S. *Bernard* saith, * *food for our soules, not for our bellies*; if by it our * *naturall bodies* must be made *spiritu-all*,

e *Ibid. Qui credit in eum manducat: Invisibiliter saginatur, quia & invisibiliter renascitur: Infans intus est, Novus intus est: vbi nouellatur, ibi satiatur.*

* *Bernard. in prologo de Cœna domini. In ea (mensa) mentes cibantur non ventris, sed mentis.*

* 1 Cor. 15. 44.

all, we must needs seeke a mouth in our soules to eate it spiritually. That mouth is faith.

CHAPTER X.

I. *Three reasons why Christ vsed the metaphores of bread, and of eating.*
II. *Great instructions in both.*
III. *The metaphor of eating teacheth vs what preparation must goe before faith.*
IV. *And what is the nature of faith.*

I. IF THIS be so, say the Popish Doctours, why did the Lord involue a most cleare and easie thing with so many metaphores, and giue occasion of offence vnto his disciples? For he might haue said in one word,

I. *Bellarm. de Euchar. lib 1 cap. 5. §. 8. Quis crederem facillimam, qualis est credere in Christũ, voluisse dominũ cum tãto offendiculo discipulorũ, inuoluere tot obscurissimis metaphoris, cum potuisset vno verbo rem totam declarare?*

word, *He that beleeveth on me.*

I answere, 1. that the Lord spake so vnto them, because he desired to stir vp in them a spiritnall desire of a more excellent bread, then that was for which they followed him, as I haue said in the exposition of the first part of this Verse.

2. Such metaphores of eating and drinking were not vncouth vnto them; for they are frequent in the old Testament. But they had a loathing of heavenly meats, and therefore they tooke exceptions against his person when he spake of them, and would not vnderstand him, as it is written, z *The wicked hath left off to be wise, and to doe good.*

z Psal. 36. 3.

3. Me-

3. Metaphores and similitudes are more popular then words which are proper, because that by the likenesse of earthly things apprehended by the outward sences, they make heavenly and spiritual things to come into the mind, and thus are most fit for the instruction of those which being more dul haue need of milke, and not of strong meate.

II. For Example, when Christ calleth himselfe *the living bread*, there is greater instruction and comfort in that similitude, then if he had called himselfe the Saviour of the world: Because the vse of bread is to nourish and to feed, and thereby we learne, that Christ is come downe from heaven to be the

the true food and life of our soules. Likewise, when he exhorteth vs *to eate of this bread*, he giveth vs a more large and full instruction, then we could haue received, if he had onely exhorted vs to beleeue in him. Because this one word of *eating* teacheth vs, how we must be prepared before we can beleeue in Christ, and what is the true action and nature of faith whereby we beleeue in him.

III. As For the preparation, we know by daily experience, that he that is to eate must haue an emptie belly, know and feele the need he hath of meate, and hunger and thirst after it. b *The full soule loatheth an honey-combe, but to the hungry soule every bitter*

b Pro. 27. 7.

bitter thing is sweet. Even so before we can beleeue in Christ, we must know and feele our owne indigence, and the need we haue of his grace, that we may be able to say to God, [i] *My soule longeth, yea even fainteth for the Courts of the Lord: My heart and my flesh cryeth out for the living God.* If this preparation be in you, ye haue your comfort in these words of Christ, [k] *Blessed are they which doe hunger and thirst after righteousnesse: for they shall be filled.* For without it there is no comming vnto Christ, and therefore no comfort from him. Doth he not cry, [l] *If any man thirst, let him come vnto me, and drinke.* Can we go vnto him? Can we drinke of the fulnesse of grace, which

i Psal. 84. 2.

k Math. 5. 6.

l Ioh. 7. 37.

which is in him, till we thirst after him?

IV.

BEING thus prepared by hunger and thirst, we must take the meate which we long for, worke it with our teeth, receiue it into our stomackes, disgest it there, till it be turned into our blood & flesh, and by a true transsubstantiation repaire & restore our decaying bodies. All that is contained in this word of *eating*, and sheweth vnto vs the nature and true action of faith, which is to apply Christ vnto our soules so neerly, that every one out of the true sence of this heavenly gist in his owne heart, saith most truly, as the *Spouse* doth, [m] *My beloved is mine, and I am his*, and as *Thomas* did, [n] *My Lord, and my God*.

[m] Cant. 2. 16

[n] Ioh. 20. 28

ac-

according to the promise of
o Zach. 13. 9 the new Testament, o *I will*
say, It is my people: and they
shall say, The Lord is my God.
Such was the faith of S. *Paul*,
p Gal. 2. 20. when he said, p *I am crucified*
with Christ: nevertheleſſe I
liue, yet not I, but Christ liueth
in me: And the life which I
now liue in the flesh, I liue by
the faith of the Sonne of God,
who loued ME, and gaue him-
selfe for ME. Such is the faith
of every true Christian, ac-
cording to this saying of S.
q 2 Pet. 1. 1 *Peter*, q *ye haue obtained like*
precious faith with vs. What
seeke we by eating of our
daily bread? To liue. What
seeke we by eating of Iesus
Christ? To haue communiõ
with him, that we may liue
by him. The Apostle saith,
that *we liue by faith*. There-
fore,

sole, saith S. Cypriane, [r] *That which food is to the body, the same is faith to the soule.* For the same cause S. Augustin expounding the words of my Text, saith, that *to beleeue in Christ, is to eate the living bread.* This is not their exposition. It is from Christ himselfe, as we haue heard.

r Cypr. de Cœna domini. Quod est escacarni, hoc anima est fides.

s Aug. in Iohan. trac. 26 Credere enim in eum, hoc est manducare panem viuum.

CHAPTER XI.

I. *To eate Christ by faith, it is no imagination, as Papists say.*

II. *Neither is it an easie thing by nature.*

III. *It goeth beyond the whole reach of nature.*

IV. *Therefore we must aske it of God.*

V. *And although it be weake, be assured that it will eate Christ.*

I. IF THAT be true, say Papists, if *to eate Christ*, be no other thing, but *to beleeue in him*, there is nothing more easie then to be saved. What is faith? An imagination in the braine that Christ hath saved vs. How easily may we imagine such a thing, and so be saved by a fancie?

1. Indeed if we did speake of eating of Christ, as they doe, it might be said most truely, that there is nothing more easie. What so easie to any man, as to open the mouth of the body, and to swallow downe that which entereth into it? Is there any Papist that findeth any difficultie in it? Yea they hold their eating of Christ so easie that they make it common

not

not onely to bad, as well as to good men, but also to toades, wormes, dogs, asses, mice, and other beasts.

2. When they speake of faith as of an imagination, they teach vs what they iudge, and what they will haue vs to sudge of their faith: They say that they beleeue in God. Is their beliefe nothing but an imagination? They call on God: And *t how shall they call on him in whom they haue not beleeved?* *u For whatsoeuer is not of faith, is sinne.* What? Will they confesse that their prayers, and in a word, all their most laborious devotion is nothing but an imagination? Aske of them how they know that Christs body is in the Sacrament as big and

t Rō. 10. 14.

u Rō. 14. 23

as

as tall as it was on the crosse, although such a thing came never in Christs mind, they will answer, that Christ hath said it, and they beleeue it. That beliefe indeed is nothing but a most fond imagination: But will they call it so?

3. A great many of their Doctors confesse, that in the first part of this Chapter till the one & fiftie verse, Christ speaketh of the spirituall manducation of his body, and recommendeth it vnto vs, and some of the most learned amongst them confirme by insoluble arguments, that the whole Chapter is of the same argument. And dare they say that Christ recommended nothing vnto vs but imaginations?

4. Since

4. Since the beginning of the world there was never any man saved but by the eating of Christ. The Apostle writeth of the fathers which were in the desert, that x *they did all eate the same spirituall meate, and did all drinke the same spirituall drinke*: y The same which we eat & drink, not corporall in the elemēt, but spirituall in the signification: *For they dranke of that spirituall Rocke that followed them, and that Rocke was Christ.* Was that eating and drinking of Christ before he came into the world nothing but an imagination? How many millions of Christians die and are saved before they can eate Christ in the Sacrament? And yet without eating of Christ spiri-

x 1 Cor. 10. 3. 4.

y *Aug. de pœnit. cap. 1. to. 9. Eundem non inuenio quomodo intelligam, nisi eum quem & nos.*

ritually there is no salvation. Are they also saved by imagination? When we shall be called [a] *to the marriage-supper of the Lambe*, when [b] *we shall sit downe with Abraham and Isaac and Iacob in the kingdome of heaven*, when there [c] *God shall satisfie vs abundantly with the fatnesse of his house, and shall make vs drinke of the river of his pleasures*, shall that eating and that drinking also be nothing but an imagination? As we shall eate him then, so must we eate him now.

a Rev. 19.7.
b Mat. 8.11
c Psal. 36.8.

II. And to eate him so now, is not an easie thing, is not an imagination. To see our owne misery and the mercy of God, our naughtinesse and his goodnesse, our emptinesse and his fulnesse, our

folly

folly and his wisedome, our weakenesse and his power, our shame and his glory displayed in Iesus Christ, is it an easie thing? Is it an imagination? To know and to feele how worthy I was of his hatred, and how wonderfull is that loue wherwith he hath loved me in his deare Sonne Iesus Christ, is it an easie thing? is it an imagination? To runne vnto Christ, to imbrace him, to take hold on him, to lodge him in our hearts, to say vnto him as *Iacob* did,[d] *I will not let thee goe, except thou blesse me*: Or rather with *David*,[e] *It is good for me to draw neere to God, I haue put my trust in the Lord God.* And therefore I will never let thee goe, that thou mayest blesse me for ever; To

d Gen. 32. 26.

e Ps. 73. 28.

To seeke and finde grace, mercie, peace, life, and salvation in him, and thereupon to say, [f] *The Lord is on my side, I will not feare: The Lord is my strength and song, and is become my salvation*, is it an easie thing? Is it an imagination.

[f] Psal. 118. 6. 14.

III. SVRELY, the eating of Christ by this kind of faith goeth so farre beyond the power and reach of nature, that [g] *flesh and blood doe not reveale Christ to be the Sonne of the living God, but the Father which is in heaven*, and it is as difficile, yea as impossible to beleeue in Christ, as to resolue to be a Martyr for Christ: Therefore the Apostle coniboyneth them as two most wonderfull & rare gifts of God, saying, [h] *For vnto you it*

[g] Math. 16. 17.

[h] Phil. 1. 29.

it is giuen in the behalfe of Christ, not onely to beleeue on him, but also to suffer for his sake. Yea he saith, that God displayeth the same [i] *might of his power, which he wrought in Christ, when he raised him from the dead,* to make vs beleeue.

V

[i] Eph. 1. 19. 20.

WHEREFORE let vs all cry to God with *David,* [k] *Open thou mine eyes, that I may beholde wondrous things out of thy law.* Let vs all pray for our selues: as the blessed Apostle did for the *Ephesians,* that [l] *the God of our Lord Iesus Christ, the Father of glory, may giue vnto vs the spirit of wisdome and revelation, in the knowledge of him, the eyes of our vnderstanding being inlightened; that we may know what is the hope of his calling,*

IV. *Vse.*

[k] Psal. 119. 18.

[l] Eph. 1. 17. 18.

and what the riches of the glory of his inheritance in the Saints.

V. And when we haue receiued this faith from aboue, let vs acknowledg the weakneſſe of it, & cry to the Lord with teares, as did the Father of the lunatick child, [m] *Lord, I beleeue, helpe thou mine vnbelieſe*, and with the Apoſtles, [n] *Lord, increaſe our faith*; Yet reſting ſtill aſſured, that as the Pilots trembling Diall in a ſhippe toſſed to and fro with ye waues of the tempeſtuous Sea, looketh ſtraight to the North Pole, as the ſhaking hand of a poore man ſicke of the Palſey, ſtretcheth it ſelfe forth to receiue the rich almes of a bountifull King, and as a dying man will open his wanne and wi-

[m] Maiko 9. 24.

[n] Luk. 17. 5.

thered

thered mouth to let downe the restoratiue, whereby his life is restored; So our trembling, shaking, and weake faith will in the middest of the most tempestuous and blustery Sea of temptations, fasten her eyes vpon Christ, receiue him, and eate him, that in the middest of death, and in the belly of the graue we may be saved by him.

CHAPTER XII.

I. *The eating of Christ by faith is possible.*

II. *It is not hindred by the distance of time;*

III. *Nor of place.*

IV. *It may be fitted to all the similitudes which expresse our union with Christ.*

V. *It is decent.*

VI. *It is profitable.*

I. CHRIST said to the father of the Lunatike child, *If thou canst beleeue, all things are possible to him that beleeueth.* Mark, say I, to him that beleeveth it *is possible* to eate Christ by his faith. I say more, that to eate him so *is decent and glorious* vnto Christ, and most profitable to the eater.

Marke 9. 24.

If there were any impossibility in this eating, it should come either from *the distance of time*, or from *the distance of place*. We eate him as dead: And wee reckon from his death 1625. yeares, which is a long time. He died *in Golgotha*, which is far removed from vs, and we must goe to his crosse, & eate him there.

From

From thence we must goe vp to heaven, where he now is, and feed vpon him there. Between the heavens where he is, and the earth where we are, the distance is almost infinite. Behold now how all that, is not any impediment to faith.

II. To Beleeve by *the distance of time*. Between the promise made to *Abraham* and Christ there is 1927. yeares, and he had eyes, not in his head, but in his heart to see Christ, as Christ said, p *Abraham reioyced to see my day, and he saw it, and was glad.* From the first Passeover which was kept in Egypt till Christ there is 1497. yeares. At that time q *Moses by faith kept the Passeover, forsooke Egypt, and endured as seeing him who is invisible.*

Rev. 1. 3.

Gal. 3. 1.

p Ioh. 8. 56.

q Heb. 11. 27. 28.

sible. At that same time the Fathers in the desert *did eate the same spiritual bread, and drinke the same spiritual drinke,* which was Christ. How but by faith! For Christ is *the Lambe slaine from the foundation of the world* in the efficacy of his death towards all the faithfull which were from the beginning. So the Apostle saith, that *Christ is evidently set forth before our eyes, and is crucified among us:* Crucified certainely to the eyes of our faith, which seeth the things past from the beginning of the world, and all those that are to come till the end of the world. For *faith is the substance of things hoped for,* and *the evidence of things not seene,* it giveth a being in the heart to that which

r 1. Cor. 10 3. 4.

s Rev. 13. 8.

t Gal. 3. 1.

u Heb. 11. 1

which hath no being in the world, and maketh visible that which is inuisible.

AND THEREFORE *the distance of place* also cannot hinder it. For although we traile these our mortall bodies on the earth, yet [z] *our conversation is in heaven*, and our [y] *hope is an anchor of the soule both sure and steadfast, and which entereth into that within the vaile, whither Iesus Christ, as forerunner, is entred for vs.* There by faith [x] *wee sit together with him*: There our faith seeth him, eateth him, imbraceth all the promises of God in him. O the most wonderfull efficacy of faith! It seeth all things past and to come: It imbraceth the two ends of the world: It flyeth back-

III.

z Phil. 3. 20.

y Heb. 6. 19. 20.

x Eph. 2. 6.

ward to *Golgotha*, and according to the saying of Christ, [a] *wheresoever the carkasse is, there will the Eagles be gathered together*, like a spirituall Eagle it stoopeth vpon him hanging on the Crosse. It fasteneth her clawes vpon his wounds, it drinketh the blood streaming out of his side, it feedeth on him with a greedie stomacke, and leaveth him never till it be satisfied, and because it is vnsatiable, and never hath enough of him, it leaveth him never. Forthwith and at the same instant it flyeth aboue all the visible heavens, it entreth boldly into Gods closet, it [b] sitteth downe with him in his throne, and raigneth with him most gloriously in heaven.

[a] Math. 24. 28.

[b] Rev. 3. 21.

THE

IV.

THE Eating of Papists cannot be stretched to any of the other similitudes, this can to them all. By what is Christ our head, and we his members; He the vine, and we the members? By his Spirit, and by our faith. By what is he the foundation, and we the Temple built on him? By his Spirit, and by our faith? By what doth he glue himselfe to be our Garment? By his Spirit? By what doe we put him on? By our faith. By what is he borne in our hearts? By his Spirit. By what are we borne againe, & made new creatures in him? By our faith. By what are we washed in his blood? By his Spirit, and by our faith. By what doth he wed vs to himselfe, that we may be his wife? By

V

his Spirit. By what doe we espouse him, that he may be our husband? By our faith. By what giveth he himselfe vnto vs to be our meate and drinke? By his Spirit. By what doe we all eate and drinke him? By our faith. So ye see that all the similitudes doe agree, & concurre in the manner of our vnion with Christ.

V. CONSIDER now how decent, yea how glorious this eating of Christ is. Seeing we must eate him, is it not more decent and comely to lodge him in our hearts, which he hath chosen to be his Temple, saying, [e] *My sonne giue me thine heart*, then in our bellies, which are puddles of infection, and stincking sinkes? Is it not more glorious

e Pro 23. 26.

ous to contemplate him in heaven, ſitting at the right hand of his Father, and to feed vpon him there, where we are certaine to find him, then to ſeeke him in a cruſt of bread, where he is not to be found?

VI. And If we ſpeake of the profit of this eating, is it not more comfortable to feele him living and dwelling in our hearts, and quickening them, then to haue him in our mouths, and to keepe him a ſhort ſpace in our ſtomackes, who can tell for what vſe? He ſaith of them that eate him, that *they ſhall liue for euer*: and it is certaine that he ſpeaketh of eating by faith, becauſe he ſaid in the 47. Verſe, *Verily, verily, I ſay vnto you, He that beleeueth*

neth in me hath everlasting life. This is the fourth and last head of this Text, the explication wherof Ile deferre to another occasion. I say onely, that he which eateth Christ liveth already, for *he hath everlasting life*, and *shall liue for ever*, otherwayes the life which he liveth could not be called *everlasting*. He liveth already, for his sinnes are forgiven him, and [d] *the blessednesse of man* in this life, is principally in *the forgiuenesse of his sinnes*; He liveth already. For [e] *Christ liueth in him*, and hath made him [f] *aliue vnto GOD*, that he *may walke in newnesse of life*. He shal liue for ever, no more on earth, but in heaven, where the spirituall life of his soul which is begun here shall be per-

d Psal. 32. 1. Rom. 4. 6.

e Gal. 2. 20.
f Rom. 6. 4. 11.

perfected, where g *he shall see, that which now he beleeueth, shall eate that which now he hungreth after; shall be filled with that whereof now he is a thirst*, as *Dauid* said, h *They shall be abundantly satisfied with the fatnesse of thy house: & thou shalt make them drink of the river of thy pleasures.* And in the blessed day of the Resurrection, i *Christ shall change his vile body, that it may be fashioned like vnto his glorious body.* So he liveth, and shall liue a most glorious and blessed life *internally* in his soule, *externally* in his body, and *eternally* in body and soule together in the kingdome of heaven. k *Then that which shall liue, shall never die: that which shall be healed, shall never be sicke: that*

g *Aug. in Iohan. trac. 26 Videbit quod adhuc nõ videndo credidit, Mandducabit quod esurijs: Satiabitur eo quod sitit.*

h Psal. 36. 8.

i Phil. 3. 21.

k *Aug. in Iohan. trac. 17 Tunc quod viuet, nõ morietur: Tunc quod sanabitur, nõ agrotabit: Tunc quod satiabitur, non esuriet, neque sitiet: Tunc quod renouabitur, non veterescet.*

that which shall be satisfied, shall never hunger nor thirst: that which shall be renued, shall never waxe old.

CHAPTER XIII.

I. *As this bread is most wonderfull, so must we consider the most wonderfull mercy of God in the giving of it.*

II. *Papists eate not of this bread.*

III. *We must value it at the highest rate, and desire no other bread.*

IV. *A prayer to God for this bread.*

I.

Aug. to. 10. Homil. 32. Vt panem Angelorum manducaret homo, dominus Angelorum factus est homo.

O MOST wonderfull bread! This is the food of the blessed Angels in heaven: This is the food of all true Christians on earth. [1] *That man might eate*

eate the bread of Angels, the Lord of Angels was made man. Of it they, of it we eate continually, and, ô wonder, [m] *it is not diminished.* By it they, by it we liue for ever. O most wonderfull mercy of God who giveth vs such wonderfull bread! *Sion* was in a pitifull estate, when bewailing it she said, [n] *The tongue of the suckling childe cleaveth to the roofe of his mouth for thirst: The young children aske bread, and no man breaketh it vnto them.* O then how blessed is our estate, whose crying for this bread God hath prevented? yea who hath prepared it for vs before wee were borne, who hath given it vnto vs before we sought it? [o] *Herein is loue, not that we loved God, but that he loved vs, and*

m *Ibid. Nec deficit vnde pascantur, nec minuitur esca ipsorum.*

n Lam. 4. 4.

o 1 Ioh. 4. 10.

and sent his Sonne to be the propitiation for our sinnes. It is a too too little & small thing to his bountie, yea it hath beene nothing in his eyes to feed with the bread which commeth out of the earth these our vile and mortall bodies, which although they starue not, yet they must perish by sicknesse, by age, or by some other mishap. In this he hath displayed all the treasures and riches of grace and mercie, that to his spirituall children he hath given the true, spirituall, and heavenly bread, whereof if any man eate, he shall liue for ever.

II. DEPART from vs Papists, which know not this bread. Your going, your coming, your trotting, your running from

from one Saint to another, from one Angell to another, sheweth that ye are ever hunger-starved, ever dried vp with thirst like a pot-sheard, and therefore that yee haue never eaten of this bread. For if yee did eate Christ, he would satisfie your hunger, according to his owne saying, p *I am the bread of life, he that commeth to me shall never hunger.* O then, O abused Christians when will ye turne your faces to him, and goe vnto him? O perishing soules, listen I pray you, to the voyce of him who onely giveth the living bread, and who cryeth vnto you; q *Hoe, every one that thirsteth, come ye to the waters, and he that hath no money? Come ye, buy and eate. Yea come, buy*

p Ioh. 6. 35.

q Esa. 55. 1. 2.

wine

wine and milke without money, and without price. Wherefore doe ye spend money for that which is no bread? and your labour for that which satisfieth not.

III. WHETHER they will heare, or whether they will forbeare, let vs value this bread at the highest rate, and say vnto our Saviour, [r] *whom haue I in heaven but thee? and there is none vpon earth that I desire besides thee. My flesh and my heart faileth: But GOD is the strength of my heart, and my portion for ever.* Those that are sicke refuse to eate bread, and *David* saith that in his sorrow [s] *he did forget to eate his bread.* Let vs not refuse to eate this bread, when it is offered vnto vs; and let let vs never forget to eate it when

r Psal. 73. 25. 26.

s Psal. 102. 1.

when we haue it. It is [t] Physick to those which are sicke, meate to those which be whole, strength to those that are weake, comfort to those that are distressed, life to those that die.

t Aug. tr. 10. hom. 32. Hæc est salus nostra, medicina infirmorum: cibus sanorum.

IV.

O EVERLIVING and most loving GOD, thou hast commanded vs [u] *to breake our bread to the hungry*: doe vnto vs that which thou cōmandest vs to doe vnto others, and breake this thy bread vnto our hungry soules. The Fathers prepare bread for their children: And the children looke that their fathers shall giue them the bread which they haue prepared for them. [x] *If a Sonne shall aske bread of his Father, will he giue him a stone?* Thou art our heavenly Father, and we are thy

u Esa. 58. 7.

x Luk. 11. 11.

thy children: Thou hast prepared for vs the most excellent bread that ever was: Even thine owne Sonne. y *Thou hast not spared him, but hast deliuered him vp for vs all,* that he might be our bread, & wilt thou not giue him vnto vs? In our bodily necessities, we cry vnto thee, *Giue vs this day our daily bread*; and thou giuest it not onely vnto vs, but euen vnto them which know not thee to be the fountaine of all good, and therefore cry not for it vnto thee. O loving Father thou keepest for vs thy children bread more excellent, more rare, and more precious: Even *this liuing bread*, which is indeed *our bread*, being sent into the world, prepared, and giuen

y Rō. 8. 32.

VI

z Luk. 11. 11.

for

for vs, that it may be given vnto vs. This is *the daily bread* of our ſoules, which thou giveſt to thy children by thy holy Spirit. O Father we are thy children: Therefore ſend thy holy Spirit into our hearts with this *our bread*, and *giue vs this day our daily bread*, that eating it daily with a true & liuely faith, we may by it liue with thee for ever. To thee who art the giver of this bread, To thy Sonne Ieſus who is this bread, To the holy Ghoſt, who from thee bringeth this bread into our hearts, be all prayſe, glory, and honour, both now and for evermore.

AMEN.

FINIS.